















LIVES OF THE BRETHREN

by

Robert J. Bellard, S.J.

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**Lives of the Brethern  
CSB**

Volume 2

Brethren who died in service

January 1914 to June 1914

22  
22



1914



LIVES OF THE BRETHERN

by

Robert J. Scollard, C.S.B.



Volume 2

Basilians who died in America

January 1926 to June 1942



1963



LETTER OF THE EDITOR

TO

THE EDITOR, THE NEW YORK TIMES

NY

Volume 2

Condition of the world

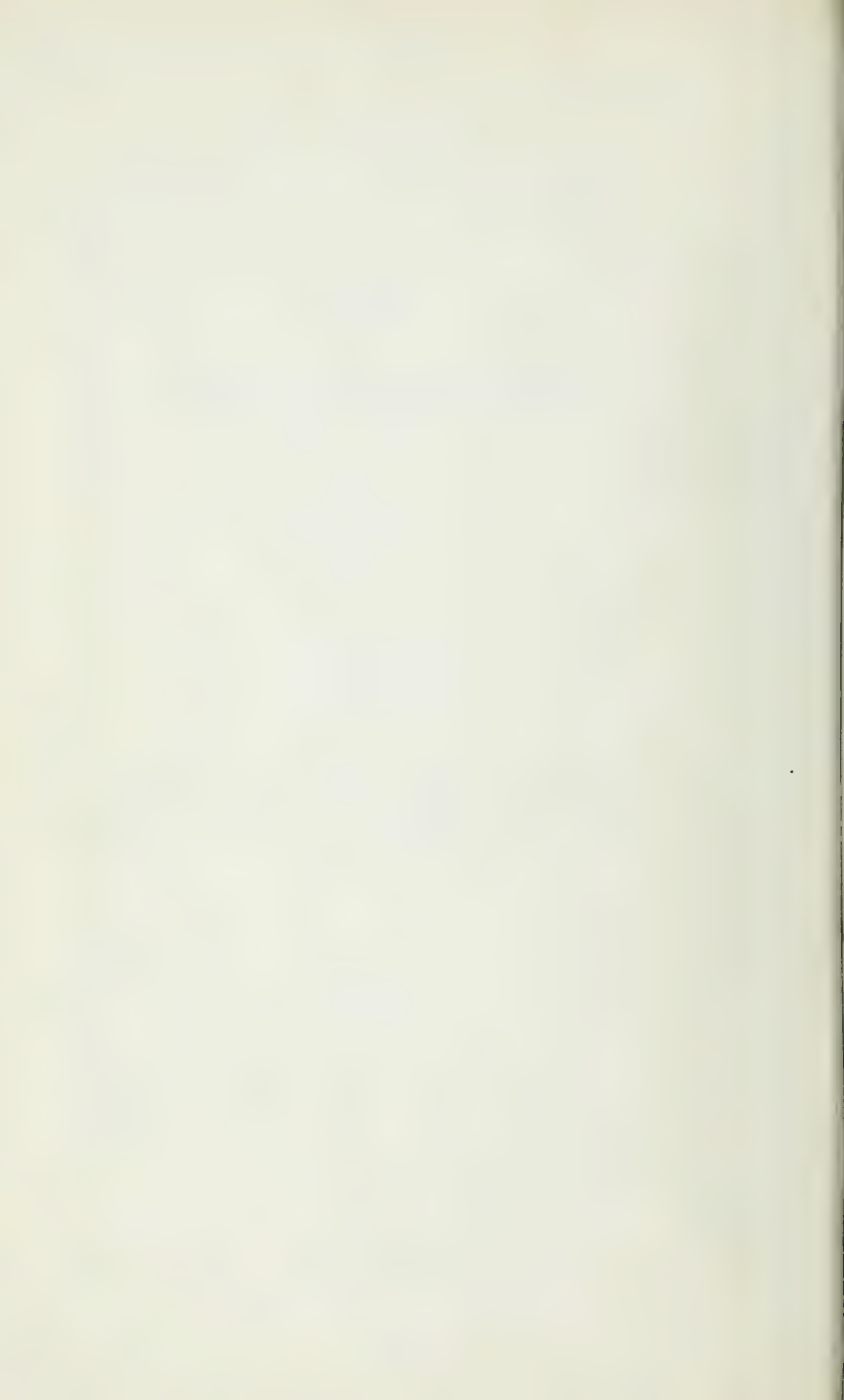
January 1905 to June 1905

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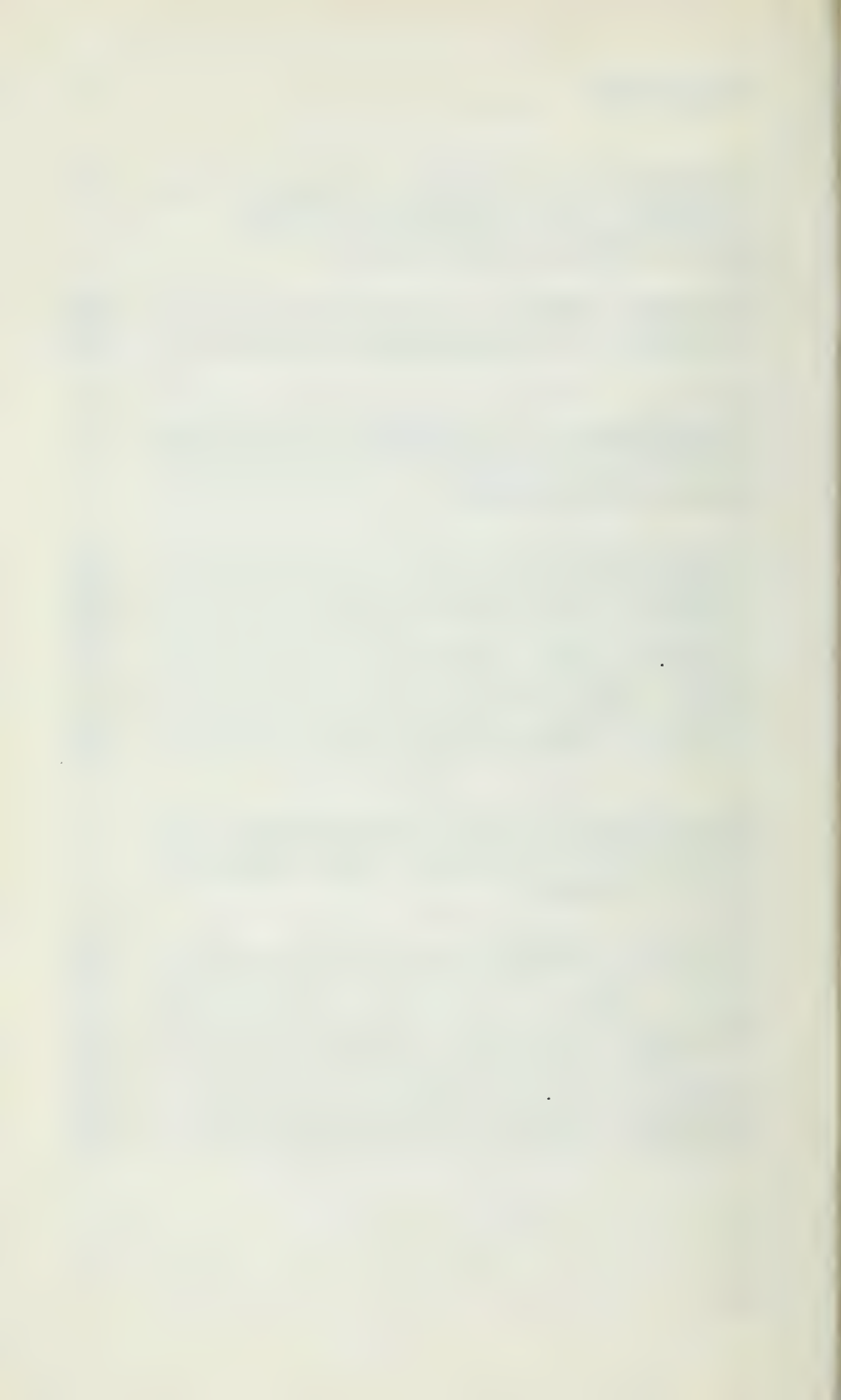
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## INTRODUCTION

Volume 2 of Lives of the Brethern brings the series of Basilian biographies begun in the first volume down to June 1942. The two volumes, together with the obituary notices published in The Basilian Annals provide a biographical notice for all deceased confreres who exercised the apostolate in America from the arrival of Father Patrick Moloney in 1850 down to the present day.

✓  
Volume was completed in 1946, twenty-one years after the death of the last member recorded in it. The lives contained in this second volume were written at the same time. They have now been revised and put into final form, again twenty-one years after the death of the last confrere listed. Experience in writing Basilian biographies showed that those composed soon after the death of the member tended to emphasize his last years and the events surrounding his death to the neglect of his earlier work in the Congregation.

These lives record external history. Few details have been given of a deceased confrere's interior and spiritual life. Little attempt has been made at an assessment of a member's place in the history of the Congregation. Both volumes aim at a plain statement of historical fact and when facts were not available, a gap has been left in the



narrative. The blank pages facing the text are for writing in additional information. Such notations should always be initialled.

An appendix contains the biographies of two confreres who were members of the Province of France and who in 1922 chose to continue their work in America while affiliating with the Basilian Fathers of the Diocese of Viviers.

The lives of priests who withdrew from the Congregation and who died during the years covered by this second volume have been given in a supplement. A second supplement presents a miscellany of biographies which are outside the scope of this volume but which have been included lest they be lost.

My purpose in writing these biographies of deceased confreres is the same as that put forth by St. Athanasius in the prologue of his Life of Saint Antony: "I, too, derive great profit and help from the mere recollection of Antony, and I feel that you also, once you have heard the story, will not merely admire the man but will wish to emulate his resolution as well."

It is not enough to be acquainted with the lives of our departed confreres unless we strive diligently to follow them in all that is good as St. Basil admonishes in the sixteenth Rule of his Morals: "They who live with persons





who are pleasing to God are in no way benefitted if they are not perfecting their own will."

Recalling the virtues of our Founders and their immediate successors, Father J.M. Actoris, third Superior General, wrote in his circular letter dated January 20, 1863: "Each of those who made up these earlier generations of Basilians were eminent in one way or another. If the manifold qualities of our venerable departed brethren could be fused into a single person, we should have before our eyes the perfect model of the true Basilian."

Centuries before St. John Cassian had told his monks, in the Fifth Book of his Institutes chapter five, that they would scarcely ever find a monk who was a model of all the virtues because in His Mystical Body on earth "Christ is divided, member by member among all the saints, but when all come together in the unity of the faith and virtue, He is formed unto the 'perfect man' completing the fullness of His Body in the joints and properties of all His members."

Twenty-first anniversary  
of the death of Father  
Cummer. May 14, 1963.







EDMUND TOUSSAINT BURNS  
1884—1928

Father Edmund Toussaint Burns was born at Amherstburg, Ontario, on November 1, 1884. He was one of five children, two boys and three girls, all of whom were raised in two languages by an Irish father and a French mother.

At the turn of the century Father Burns came to Assumption College, Windsor, as a student. In class he was always at the top or near it thanks to a remarkable facility for learning Greek and Latin. After seven years as a boarder at Assumption he entered the Toronto Novitiate where he was received on August 15, 1907, along with Fathers Luke Beuglet and Joseph Muckle.

As a scholastic, while making his course in Philosophy at St. Michael's College, he studied English at the University of Toronto for two years but he was not afforded the opportunity of completing the courses required for a degree. He met with another disappointment when he sought to improve his knowledge of French by spending a summer in Quebec. His Provincial, Father Nicholas Roche, was willing to send him, but the Superior General, then Father Victorin Marion, was reluctant to allow a scholastic to live apart from the Community and suggested that the French priests at Assumption Church and at St. Anne's Church, Detroit, could give him all the help he needed.

THE HISTORY OF THE  
CITY OF BOSTON

The city of Boston, situated on a neck of land between the harbor and the bay, has a history of more than three centuries. It was first settled by a group of Puritan ministers and their families, who came from England in 1630. The city grew rapidly, and by the middle of the 17th century it was one of the largest and most important cities in the New England colonies. It was the center of the revolutionary movement, and it was here that the first battle of the American Revolution was fought. The city has since become a major center of commerce and industry, and it is one of the most important cities in the United States.

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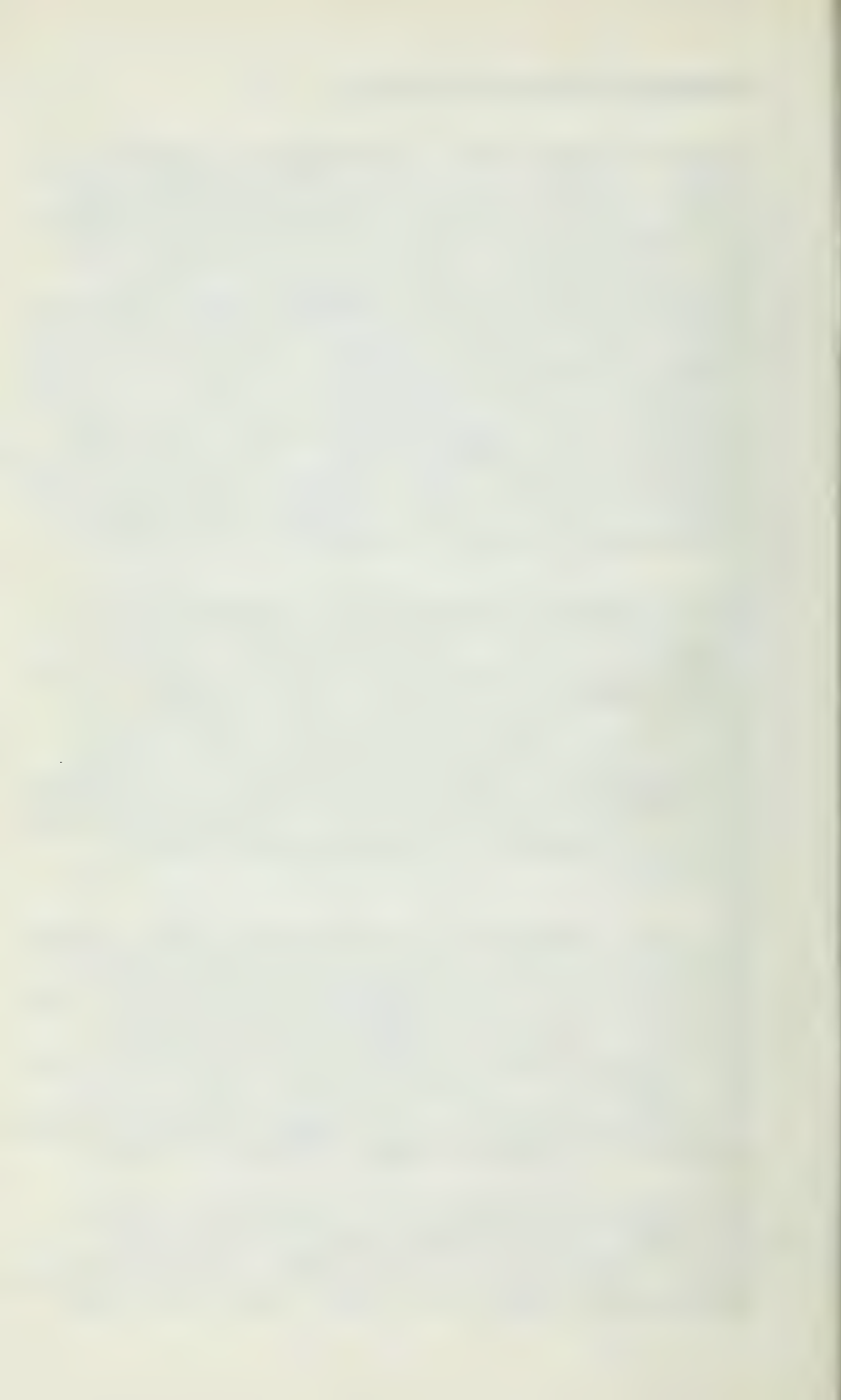
Father Burns was ordained on August 13, 1914. From the time of his ordination until 1921 he taught French and English at Assumption College. He brought to his classroom a firm grasp of these subjects and sound common sense in dealing with students while a touch of Irish humor always placed his periods as among the more interesting of the day. He was a soft spoken teacher who did his work quietly and efficiently. In his dealings with students, and indeed throughout his entire life, he was always the perfect gentleman, giving offense to no one.

Seven years was sort of a mystic cycle in the life of Father Burns. He was a boarder at Assumption College for seven years. It was seven years, almost to the day, from the time he entered the Novitiate until his ordination. Then after seven years of teaching, the final seven year period began with an appointment as pastor of Assumption Church, Windsor.

The new pastor of Assumption soon showed himself a real spiritual leader. When he preached, his sermons flowed from his heart. He was completely bilingual, preaching just as fluently in French as in English. A parishioner, Mr. Jules Robinet, summed up his character in these words: "Le Père Burns, il est si bon".

He was also a skilled administrator, dealing wisely with brick and stone, with finance, and with the everyday facts of parish life. He tore down the old





driving sheds that had sheltered many a horse and buggy and then laid out a parking lot on the church grounds. He purchased an unused canning factory and converted it into St. Francis Separate School after which he remodelled the old school into a convent for the Holy Names Sisters.

Within the church he effected a number of changes. Up till his pastorate, the side altars had been outside the sanctuary rail and behind them were pews for the college boarders. A solid brick wall hid them from the congregation and a wooden screen separated them from the sanctuary. Father Burns removed the pews which were no longer needed because the boarders rarely came to Mass in the parish church. This made room inside the sanctuary rail for the side altars. At the same time he pierced the solid brick wall with two gothic arches so that the people could see them. During these renovations he installed a marble sanctuary railing. He did away with pew rent, removed the doors from the private pews and threw them open to all. These and other improvements won the hearts of all his parishioners.

This activity did not surprise his confreres who had long known him as a "do it yourself man". Father Burns was an excellent woodworker, capable of making a useful piece of furniture with the simplest tools. He was also expert at fixing clocks.



After five years in the pastoral ministry, Father Burns was reappointed to Assumption College. Like many of his confreres before and since he found the return to the classroom difficult. He gave his best and his classes were as attractive as ever, but students who did not have him in class never came to know him. He was naturally of a reserved disposition and now he seldom mingled with the college students outside of class.

Among his confreres, and with people whom he knew well, his sense of humour broke through his outward reserve. His quick repartee and his puns made his presence at community gatherings always a pleasure. He was a delightful personality with a gift for brightening routine. On one occasion, when temporarily in charge of scholastics, after night prayers he introduced the points of meditation for the next day with the announcement: "There will be meditation at ten to six in the morning, whether I am there or not."

Father Burns was always thin and so frail looking that people instinctively felt that he was not long for this world. His comparatively short life of forty-four years closed with a holy death. Towards the end of his second year back at Assumption College, he was stricken with pneumonia. During the last two days of his life, as he lay semi-conscious and delirious in the College Infirmary, he was constantly reciting the prayers of Holy Mass.

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the state, and the population grew rapidly. The second was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the state, and the population grew rapidly. The third was the discovery of gold in Colorado in 1859. This also led to a great influx of people to the state, and the population grew rapidly.

The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the state, and the population grew rapidly. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the state, and the population grew rapidly. The sixth was the discovery of gold in Wyoming in 1869. This also led to a great influx of people to the state, and the population grew rapidly.

The seventh was the discovery of gold in Utah in 1871. This also led to a great influx of people to the state, and the population grew rapidly. The eighth was the discovery of gold in Arizona in 1876. This also led to a great influx of people to the state, and the population grew rapidly. The ninth was the discovery of gold in New Mexico in 1878. This also led to a great influx of people to the state, and the population grew rapidly.



Despite his weakened condition he said them as he had always done, distinctly and reverently. On Saturday, May 12, 1928, as the first bell began to ring for the evening exercises, Father Burns died. The confreres who were with him at the end said a few prayers for the repose of his soul and then hastened to the chapel for the customary Basilian Saturday night devotions.

VINCENT B. REATH  
1869—1929

Father Vincent B. Reath was born at St. Thomas, Ontario, on July 10, 1869. He was an active, husky boy. St. Thomas was a railroad centre and he soon gave his heart to the principal industry of his native city. Leaving school presented few difficulties in those days and in his early teens he got a job with the Michigan Central Railroad as a telegraph operator whose duty it was to replace absent operators at small stations up and down the line out of St. Thomas. Later the idea of becoming a priest began to take shape in his mind and he saved his money with a view to going back to school. At the age of eighteen he enrolled at Assumption College.

In 1887 he was not an unusual type of student. Other boys had been out of school for one or more years, some be-





cause they had not seen previously the value of an education, others in order to earn the money required to continue their studies. Two things were noticed about Father Reath during his student years at Assumption: his piety and his ability as the second baseman on the top college baseball team. At the end of his Rhetoric year he went to the Novitiate with the first class of novices received at the newly opened Toronto Novitiate. He was given the habit on August 23, 1892. Six years later he was ordained priest on August 15, 1898.

After ordination Father Reath returned to Assumption College where he was made Prefect of Recreation, a post that he filled with success. Although he was a competent teacher, he had little classroom experience, being more at home on the campus than in the classroom. Most students instinctively respected him and those who did not came to fear his strength. All looked upon him as a man's man and they made him a sort of board of appeal to settle their private differences. The piety which had been noticed during his student days had matured in the priest and many of the students made him their confessor. In his later years the hearing of confessions came to be his chief employment.

Father Reath taught later at St. Thomas College, Chatham, New Brunswick. His last appointment, to St. Michael's College, Toronto, came in 1919. There under Father Henry Carr he passed the



most fruitful years of his priestly life. He died in St. Michael's Hospital on January 20, 1929.

Within the Congregation, Father Reath was known as a man's priest. He was always a popular confessor with students and with his confreres. In Toronto he did splendid work as chaplain of the Mercer Reformatory and at the Good Shepherd Convent, then on West Lodge Avenue. The final summons came to him as he was leaving the Good Shepherd Convent after hearing confessions. He slipped on a patch of ice outside the chaplain's quarters, fell heavily and fractured his hip. Unable to move and unable to attract assistance he lay for a time in the cold. By the time he was noticed and taken to the hospital for treatment a fatal attack of pneumonia had set in. As he lay dying, unaware of where he was, he was heard to repeat over and over the form of absolution.

PATRICK J. HOWARD  
1866-1929

Father Howard was a one man mission band at Assumption College in the 1920's. Year after year he was invited back to the same parish for Forty Hours and other special occasions. A booming voice and a fascinating New England accent made him a popular preacher.

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In the last full year of his life, 1926, he preached 18 Forty Hours, 11 retreats, and gave 21 special addresses. Whenever he preached a retreat or gave a Forty Hours he was most zealous in hearing confessions.

When Father Howard was not out preaching he was study hall master at the College. Generations of students heard one of his favorite sayings: "Say boy, you do that again and you will be eating breakfast with the angels." There was no nonsense when he was in charge of the study hall.

In good weather Father Howard regularly spent part of his recreation with the students. They would gather round him on the little walk to listen to his stories. An audience invariably inspired him and the one thing he liked better was a good cigar. He would blow smoke rings and then call on the students to, "Smell the aroma of this cigar."

Patrick J. Howard was born at Worcester, Massachusetts, on March 2, 1866, the son of Thomas Howard and Mary Redican. He received his early education in the schools of his birthplace, graduating from the high school division of Holy Cross College. Years later Holy Cross College conferred an honorary Master of Arts upon him. After leaving school, Father Howard worked for several years as a barber before he came to St. Michael's College, Toronto, in November of 1893 to study for the priesthood. During the year he applied for admission



The first of these is the fact that the medical profession is not a homogeneous body. It is composed of many different groups, each with its own interests and objectives. These groups include the general practitioner, the specialist, the hospital, the university, and the medical association. Each of these groups has its own voice to be heard, and it is the duty of the medical profession to ensure that all voices are heard and that all interests are protected.

The second of these is the fact that the medical profession is a profession. It is a profession because it is a body of men and women who are dedicated to the service of the public. They are dedicated to the service of the public because they have chosen to devote their lives to the study and practice of medicine. They have chosen to devote their lives to the study and practice of medicine because they believe that medicine is a noble and a useful profession.

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to the Novitiate and received the habit on September 3, 1894.

That year he was the only novice. His Master of Novices was Father Thomas Heydon, an enthusiastic horseman who liked an afternoon ride on his famous racehorse, Yon Yonson. He would go about the contry roads, the Toronto Novitiate was then well outside both the city and its suburbs, secure in the fact that Mr. Howard would ring the bell for the accustomed exercises. If he did not hear the bell, his novice had to give an accounting. Father Heydon's unique system of formation produced a religious who was regular in his habits. When his novitiate year was completed Father Howard continued his studies at St. Michael's College and at the newly established St. Basil's Scholasticate. He pronounced his final vows on August 6, 1898, and was ordained priest on June 25, 1900.

As a newly ordained priest Father Howard taught at St. Michael's College and was given charge of dramatics and public speaking. His careful preparation of the sermons that he gave in his turn in St. Basil's Church and his fine delivery marked him as a preacher of great promise. His teaching at St. Michael's was interrupted for a year, 1902-1903, when he was named assistant at St. Mary's Church, Owen Sound. In 1907 he began his long connection with Assumption College, twenty-two years broken only by a year as assistant at St. John



THE HISTORY OF THE

THE HISTORY OF THE

THE HISTORY OF THE

the Baptist Church, Amherstburg. The obedience that took him to Windsor was the beginning of a career that has enriched the traditions of Assumption. For twenty-two years Father Howard was a familiar and commanding figure in the Study Hall.

Father Howard was a hard worker. He rarely knew an idle hour. When he went to Assumption he was simply a member of the staff who was released from his ordinary duties to oblige a pastor. Gradually, as the demand for his services increased, preaching became his main work and his duties as a supply teacher and in the study hall took on a secondary role.

Father Howard's effectiveness as a preacher was the result of his forceful delivery. He had little confidence in his own ability to write a sermon and would regularly call upon his confreres for the material of his sermons. The matter that they supplied, he would copy out in his own handwriting, making changes that somehow transformed it from another's sermon into his own. His memory was photographic in its quick grasp of the written page. It was also retentive. After a few minutes to look over his manuscript, he could go into the pulpit and deliver the sermon almost word for word. He rarely preached extemporaneously.



Father Howard was a special friend of a Monsignor Sullivan of Boston. Once this priest friend took him on a trip to Ireland. While he was on it, his room at Assumption College was thoroughly housecleaned. In the process the piles of papers that regularly covered the top of his desk and his entire collection of sermons were thrown out. When he returned and discovered the loss he did speak extemporaneously and at length.

Preaching was the indirect cause of his death. After a tiring series of engagements he felt rundown and received medical advice that his teeth were infected and should be extracted. He feared that this would spoil his voice for preaching and in consequence put off following the advice. One day he collapsed in the pulpit of St. Charles Church, Detroit. He was forced to rest. His teeth were attended to, but it was too late. Infection had weakened his powerful frame and he died at Assumption College on May 30, 1929.

Father Howard was a strict disciplinarian who exacted from himself the same discipline that he imposed on others. His room was kept in good order, though his desk would be piled with papers and clippings for sermon material. His clothes were neat and clean. On the priests' flat at Assumption College he was the guardian of silence. A confrere





who walked with a heavy and noisy step or who engaged in loud conversation was greeted by him in a booming voice: "Say man, do you think you are a freight train crossing a double track?"

WILFRID FRANCIS GARVEY  
1899—1930

Father Wilfrid Garvey was the first Basilian to obtain two academic doctorates, one in Philosophy, the other in Theology. He was a gifted student who always aimed at the intellectual heights. He was of medium height and build, sallow in complexion, tense and nervous in disposition. He was always working at something, usually something that would tax his strength. He could not relax.

Wilfrid Francis Garvey was born at Ashfield, Ontario, on October 14, 1899, the son of Thomas Garvey and Margaret Donnelly. He made his high school and college courses at Assumption College, Windsor, graduating with a B.A. degree from the University of Western Ontario in 1921. In the summer of this year he entered the Toronto Novitiate and was admitted to first vows on August 11, 1922. After profession he was appointed to St. Thomas High School, Houston, returning to Toronto in 1923. During the year 1924-1925 he attended the Ontario





College of Education. By this time the staff of St. Basil's Seminary had recommended him for graduate studies in Theology and the Superior General obtained the dispensations necessary to advance the date of his ordination. He was ordained on June 7, 1925.

Towards the end of July Father Garvey sailed for Europe, going first to Paris to visit confreres who were studying there and to improve his knowledge of the French language. In Rome he mapped out an ambitious program: the doctorate in Theology for which he had been sent and a second doctorate in Philosophy. Writing from the Canadian College where he was staying he complained that the presence of so many English-speaking priests made it harder to work on his French but he was delighted with the opportunity of speaking Latin in his classes. The Superior General, then Father Francis Forster, commended him for his ambitions and then reminded him that he had been sent to study Theology. He also warned him against undertaking too heavy a program which might injure his health.

In 1926 Father Garvey obtained an S.T.L. from the Angelicum and thought of dropping his course in Theology for a year in order to attend lectures at the Biblical Institute. Father Forster told him to get the doctorate in Theology even if it took him two more years.



At the end of his second year at the Angelicum Father Garvey had his thesis for the doctorate, "De Sacerdote Christi", accepted but he was advised to postpone his comprehensive examinations until the Fall. He wrote these in November and was awarded the S.T.D. Meanwhile he had been studying Philosophy and in September of this same year he obtained the Ph.D. degree from the Academy of St. Thomas.

The requirements of two doctorates took a heavy toll on Father Garvey's health which had never been rugged. He remained in Rome for the year 1927-1928 taking courses in Sacred Scripture. At Easter he joined a pilgrimage to the Holy Land. During this year he began to suffer minor heart attacks which made him stop whatever he was doing and rest.

In the summer of 1928 Father Garvey was named professor of Dogmatic Theology and Sacred Scripture at St. Basil's Seminary. He threw himself into this work with the same enthusiasm that he had brought to his studies. Once again his health was not equal to the task and in his second year of teaching a recurrence of his heart attacks forced him to give up teaching before Christmas.

In February of 1930 Father Garvey went for a visit and a period of convalescence to the Basilian Residence at Aquinas Institute, Rochester, where some of his classmates from Assumption were teaching. The looked for improvement did not come and he was taken to St. Mary's Hospital.





He died there on April 5, 1930. His body was brought back to Toronto and he was buried from St. Basil's Church to Mount Hope Cemetery.

JEAN JOSEPH MARIE ABOULIN  
1841-1931

Father Aboulin had a lifelong devotion to the Blessed Virgin and when, at the age of ninety, he felt his end approaching in the summer of 1931 he repeatedly told his confreres at Assumption College that he wanted to die on the feast of the Assumption. His wish was granted in part because his final illness began that day, though he lingered on in an unconscious state until August 30th.

Jean Joseph Marie Aboulin was born at St. Alban-en-Montagne, Diocese of Viviers, France, on March 19, 1841. He entered the Basilian Novitiate at Peysin on September 28, 1861, and was admitted to final vows on May 15, 1864. Bishop Charbonnel ordained him priest in Innonay on September 21, 1867.

Father Aboulin came to America shortly after ordination and, after a brief stay at St. Michael's College, Toronto, was sent to St. Louis College, Louisville, Ohio, in the Diocese of Cleveland, where he remained from 1868 until 1870 when he came to Assumption Church, Wind-





son, to serve as pastor. In 1893 he was appointed Master of Novices at the Toronto Novitiate. He held this post until 1907 when he was transferred to St. Anne's Church, Detroit, as assistant. It was thought that a priest who had reached the fortieth anniversary of his ordination might well be given a less exacting daily schedule.

Father Aboulin was not yet ready for retirement and he insisted on doing his full share of the parish work. In 1910 he was elected to the General Council and during his term of office also served as Secretary General for a few years. These were troublesome years within the Congregation and Father Aboulin found himself torn between two loves. He had his roots in France and he had always retained his French citizenship. On the other hand all his long priestly life had been spent in America. In 1922 he chose to remain in America. As a member of the old General Council he was an ex-officio member of the General Chapter of 1922. Out of obedience he attended, but only long enough to elect the new Superior General and a new Council. Once the new Council was chosen he felt that his right to attend had expired and he returned to Detroit before the photograph of the Chapter was taken.

In 1924 Father Aboulin was transferred to Assumption College where it would be easier to give him the attentions his



advancing years required. His memory was nearly gone and his eyesight had failed. On one occasion when he recognized the voice of one of his novices he begged him:

"Father, pray God to take me home."

Not long afterwards he was found unconscious in his room. On the morning of Sunday, August 30, 1931, he breathed his last.

"The abbé", as Father Aboulin was familiarly called by his confreres, packed into his 5' 4" and sparse 130 pounds a durability that saw him through ninety years, sixty-four of them in the priesthood. His shoulders were humped from early years and his gait was always awkward and plodding. As an infant it was feared that he might never be able to walk. His parents carried him to a Shrine of Our Lady and consecrated him to her service. During his adult years Father Aboulin placed his walking under the protection of St. Anthony and when the automobile age entered his life, he kept this saint busy as a result of his insistence on pedestrian's rights when crossing busy streets.

The first glimpse that many Assumption College students had of him was that of a little priest hunched over a large salad bowl at the head table. This was a sacred rite. Into the salad went a dressing of his own preparation. If a



confreres dared to add another ingredient to his portion, the abbé would remind him that he had mixed salad for Bishops and other dignitaries and they had been satisfied. Those who watched closely also noticed that the little priest had no small appetite.

These same early students came to know him for his hearing of confessions on Saturday nights. He was a gifted confessor and his confessional in Assumption Church and later in St. Anne's, Detroit, was always crowded. It was a heavy cross for him when deafness in his old age limited him in this ministry.

During his lifetime Father Aboulin made it known that he did not want a sermon preached at his funeral. The Superior of Assumption College, then Father Vincent Kennedy, respected this wish but he achieved the same end by asking a priest to read the abbé's Last Will from the pulpit. This document, composed a few years previously after Father Aboulin had taken the new Vow of Poverty, admirably sums up his life. There are three divisions in it: the first which is concerned with the present and his life with his family in religion. The middle section goes back to the past, to his family in the world. The final part concerns the future and reflects the thoughts that dominated his whole earthly life, his looking forward to his life with the family of the just in heaven.







Father Aboulin's Last Will began with the invocation of the Blessed Trinity:

"In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"This is my Last Will and Testament.

"I wish to die in the peace of the Holy Roman Catholic Church, and in the Congregation of St. Basil."

There is no public record of any crisis in Father Aboulin's life that would make the wish "to die in the peace of the Holy Roman Catholic Church" anything more than a final affirmation of his life long belief. The second phrase in this sentence, "in the Congregation of St. Basil", recalled a recent difficulty.

The decision to take the full Vow of Poverty, made at the General Chapter of 1922, came at a time in his life when change was no longer easy. When he was Master of Novices he taught his novices that the decision to take the vows of religious life, made in 1852, was a good thing. Now, he himself hesitated over a lesser step. Nevertheless his acceptance was important to the future of the Congregation because his previous position as Master of Novices gave him an influence among confreres that he no longer fully appreciated. The Superior General, Father Francis Forster who had been one of his novices, finally obtained his acceptance on July 24, 1923, one month later than the acquiescence



of the majority. The spirit of his acceptance more than made up for its tardiness:

"I have been a Basilian for sixty years and for those sixty enjoyed the benefits of community life and the fraternal treatment of my confreres, besides a share in their prayers and the right to their Masses and suffrages after my death. And now, when I have already a foot in the grave, shall I despoil myself of those benefits and prove untrue to my religious family who was so good to me? No. At any cost I wish to die a Basilian. So may it please God."

The fourth paragraph expresses his appreciation of the "fraternal treatment" of his confreres:

"I most humbly and sincerely ask pardon of my superiors and all my confreres for all want of respect, obedience, kindness and edification I have been guilty of towards any of them. I thank them all most heartily for their charity and patience towards one so unworthy as I. I likewise ask pardon of any other person I may have offended."

Father Aboulin was rarely guilty of disedification in community life. Quite the contrary was true. Even during his years of retirement at Assumption College he was the soul of punctuality at religious exercises. To his novices he was always a living example of the ascetical life.





At St. Anne's Church he followed a regular schedule of visiting and was especially zealous in seeking out strayed souls. Some of these found him very persistent. He was devoted to the pulpit and he felt it keenly when he was deprived of an opportunity of preaching, especially in French. He was the last priest to preach regularly in this language at St. Anne's and when he was moved in 1928 he earnestly asked Father Forster to send a French-speaking priest to replace him. In keeping with the customs of another age his sermons were about 45 minutes in length. Unfortunately his voice was weak and most of the congregation heard little of what he said.

After supper at St. Anne's Father Aboulin would pick up the evening paper and while still standing would run through the death notices and the marriages. The rest of the news was of little interest to him. His favorite reading was the Ami du Clergé and an opinion expressed in it was almost like a new gospel for him. Should a confrere challenge it, he would defend it vigorously.

Much of Father Aboulin's life was spent in posts that made it relatively easy for him to follow the old French times for saying the Divine Office, i.e. Little Hours in the morning, Vespers and Compline after the noon recreation and the anticipation of Matins and Lauds before supper. When he returned to

The first of these was the establishment of the city of Boston in 1630. The second was the establishment of the city of New York in 1624. The third was the establishment of the city of Philadelphia in 1639. The fourth was the establishment of the city of London in 1666. The fifth was the establishment of the city of Paris in 1660. The sixth was the establishment of the city of Rome in 1660. The seventh was the establishment of the city of Constantinople in 1660. The eighth was the establishment of the city of Moscow in 1660. The ninth was the establishment of the city of St. Petersburg in 1660. The tenth was the establishment of the city of Vienna in 1660. The eleventh was the establishment of the city of Berlin in 1660. The twelfth was the establishment of the city of Madrid in 1660. The thirteenth was the establishment of the city of Seville in 1660. The fourteenth was the establishment of the city of Valencia in 1660. The fifteenth was the establishment of the city of Barcelona in 1660. The sixteenth was the establishment of the city of Lisbon in 1660. The seventeenth was the establishment of the city of Oporto in 1660. The eighteenth was the establishment of the city of Coimbra in 1660. The nineteenth was the establishment of the city of Salamanca in 1660. The twentieth was the establishment of the city of Valladolid in 1660. The twenty-first was the establishment of the city of Burgos in 1660. The twenty-second was the establishment of the city of Zamora in 1660. The twenty-third was the establishment of the city of Segovia in 1660. The twenty-fourth was the establishment of the city of Avila in 1660. The twenty-fifth was the establishment of the city of Salamanca in 1660. The twenty-sixth was the establishment of the city of Valladolid in 1660. The twenty-seventh was the establishment of the city of Burgos in 1660. The twenty-eighth was the establishment of the city of Zamora in 1660. The twenty-ninth was the establishment of the city of Segovia in 1660. The thirtieth was the establishment of the city of Avila in 1660.

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Assumption College in 1928 he observed that the teachers no longer followed this custom and he wrote to Father Forster:

"Please recommend to the preacher of the retreat to insist on the Office being said at the regular hours; that does not make it any longer. Not to say Mass too fast, nor without a server the full length of it."

Father Aboulin careful about rubrics throughout his life and he trained his novices to love the ceremonies of the Liturgy.

To return to his Last Will:

"I was poor in the world and I made a Vow of Poverty, consequently my express wish is to be buried in a plain, un-ornamented coffin, such as becomes the poor. Moreover, I mean this as my last and most emphatic protest against the unchristian luxury displayed at funerals. No sermon shall be preached at my funeral, or any other service celebrated for the repose of my soul. No figured music shall be sung, but only Gregorian Chant in all its parts. I claim the honour of having, if possible, ecclesiastics for pallbearers."

Plain Chant had an ardent champion in Father Aboulin. He endeavored to impart his enthusiasm for it to his novices. His system of pedagogy held that if the novices had been over a hymn twice, they

The first part of the history of the city of Boston is a description of the city and its surroundings. It is a very interesting and detailed account of the city's early history, from its founding in 1630 to the present day. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The second part of the history is a description of the city's growth and development. It is a very interesting and detailed account of the city's growth from a small village to a large city. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The third part of the history is a description of the city's government and its various departments. It is a very interesting and detailed account of the city's government and its various departments. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The fourth part of the history is a description of the city's education and its various schools. It is a very interesting and detailed account of the city's education and its various schools. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The fifth part of the history is a description of the city's religion and its various churches. It is a very interesting and detailed account of the city's religion and its various churches. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The sixth part of the history is a description of the city's commerce and its various industries. It is a very interesting and detailed account of the city's commerce and its various industries. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The seventh part of the history is a description of the city's culture and its various arts and sciences. It is a very interesting and detailed account of the city's culture and its various arts and sciences. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The eighth part of the history is a description of the city's social life and its various clubs and societies. It is a very interesting and detailed account of the city's social life and its various clubs and societies. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The ninth part of the history is a description of the city's military and its various regiments and battalions. It is a very interesting and detailed account of the city's military and its various regiments and battalions. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable. The tenth part of the history is a description of the city's future and its various plans and projects. It is a very interesting and detailed account of the city's future and its various plans and projects. The author, John Smith, was a member of the first colony and was with them from the beginning to the end. He was a very good writer and his account is very accurate and reliable.

knew it. He loved to sing and for years went up into the choir loft at St. Anne's and joined the organist in the singing of High Masses on weekdays.

At this point his Will makes specific bequests:

"I give to the National Shrine of the Immaculate Conception the chalice and the cruets I was presented with at my jubilee."

A memorial volume for Monsignor van Antwerp, privately printed at Detroit in 1930, records on page 68 that the first suggestion for the erection of a great National Shrine to Our Blessed Mother was made by Father Aboulin to Mgr. van Antwerp who agreed to place the idea before Cardinal Gibbons then visiting in Detroit. Others had talked about the idea of a National Shrine, but this conversation of the Monsignor and the Cardinal produced the first practical steps towards its realization.

"The old crucifix standing on the bureau in my room is a souvenir from my parents. I order it to be sent to the Curé of Luc (Lozère), France, to be by him delivered to my nearest relatives there, including Hippolyte Bally, a Christian Brother."

Father Aboulin was an ardent Frenchman. At times this was a source of embarrassment to his confreres who could not explain to him the intricacies of new



immigration laws. His insistence on announcing his French citizenship once forced Assumption College to post a bond of \$1,000 that he might pay a brief visit to St. Anne's. The coming of Prohibition was again something he could not understand. He always had a glass of wine with his meals. His favorite remedy for any illness was a glass of hot wine, so hot that no one else could touch it.

"I beg to express the desire that the Community continue the lamp which I kept burning at Lourdes for our dear Father Rafferty.

"Whatever valuables I may have, besides the above exceptions, are left to the free disposal of my Superiors.

May the Sacred Heart of Jesus, my love and trust, grant me the comfort of the last sacraments. May the Blessed Virgin Mary, my most beloved Mother, who protected me from my mother's womb, and to whom I owe the greatest graces I have received, especially the grace of my vocation at le Tey, then other graces at Fourviers and at Lourdes, together with my Guardian Angel and my patron saints, assist me at the hour of my death. Amen."

Father Aboulin was distinguished for his devotion to the Blessed Virgin. He made it a practice to consecrate every baby he baptized to her.







"I give to the Holy Souls in Purgatory the full benefits of all the Masses and prayers that may be offered for my soul, leaving the application thereof to the choice of the Blessed Virgin."

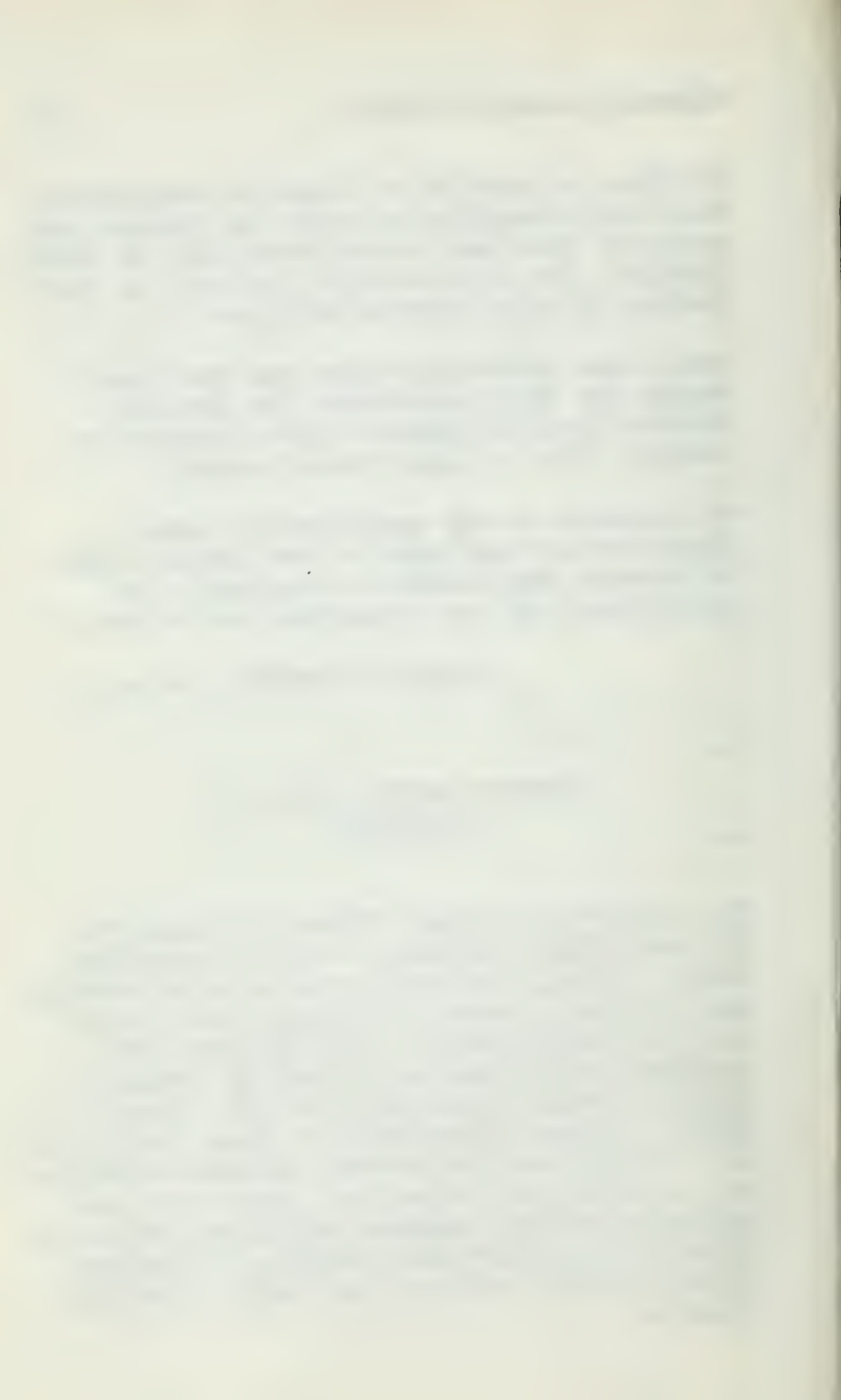
This last offering made and his soul ready for its departure for heaven, Father Aboulin paused for a moment to comply with a legal requirement:

"I appoint as my executor my Local Superior at the time of my death, who is hereby empowered to request the assistance of any confreres he chooses."

J.J.M. Aboulin, C.S.B.

VINCENT JOSEPH MURPHY  
1877-1933

The story of Father "Vinnie" Murphy's priestly life divides into two nearly equal parts, the one replete with energy and growing accomplishments, the other and slightly longer half filled with patient suffering and finally crowned by the total immolation of all that the world prizes. During the first years of his priesthood he proved himself competent to fill a variety of posts and his exercise of the sacred ministry promised great things for the future. He was a fine preacher with a beautiful musical voice.



In 1915 scruples began to harass Father Murphy, intermittently at first and then grew more intense until he was in constant dread of losing his soul. Once, when he was in a hospital for treatment Father Michael Pickett visited him bringing him news of the Community and trying to cheer him up and bring him out of his depression. "All your confreres are doing good work and they are saving their souls", he assured Father Murphy. "They are not", replied the patient extending his despair to include his confreres.

Father Murphy was an extraordinary priest. Attractive in appearance, winning in disposition and refined in manners, he could meet and impress people. He was always well liked. Many who knew him well felt that he never actually experienced a nervous breakdown, that he was a victim of severe spiritual trials.

Vincent Joseph Murphy was born in St. Basil's Parish, Toronto, on July 10, 1877, the son of Joseph Murphy and Frances McNaughton. He did not tarry long in St. Basil's Separate School and by September of 1888 had enrolled at St. Michael's College School. He was generally the youngest boy in his class, a fact that kept him from leading his class, but he managed to make a good showing in his studies, excelling in languages for which he had a real gift. Although not physically strong he took part in all sports and usually ranked



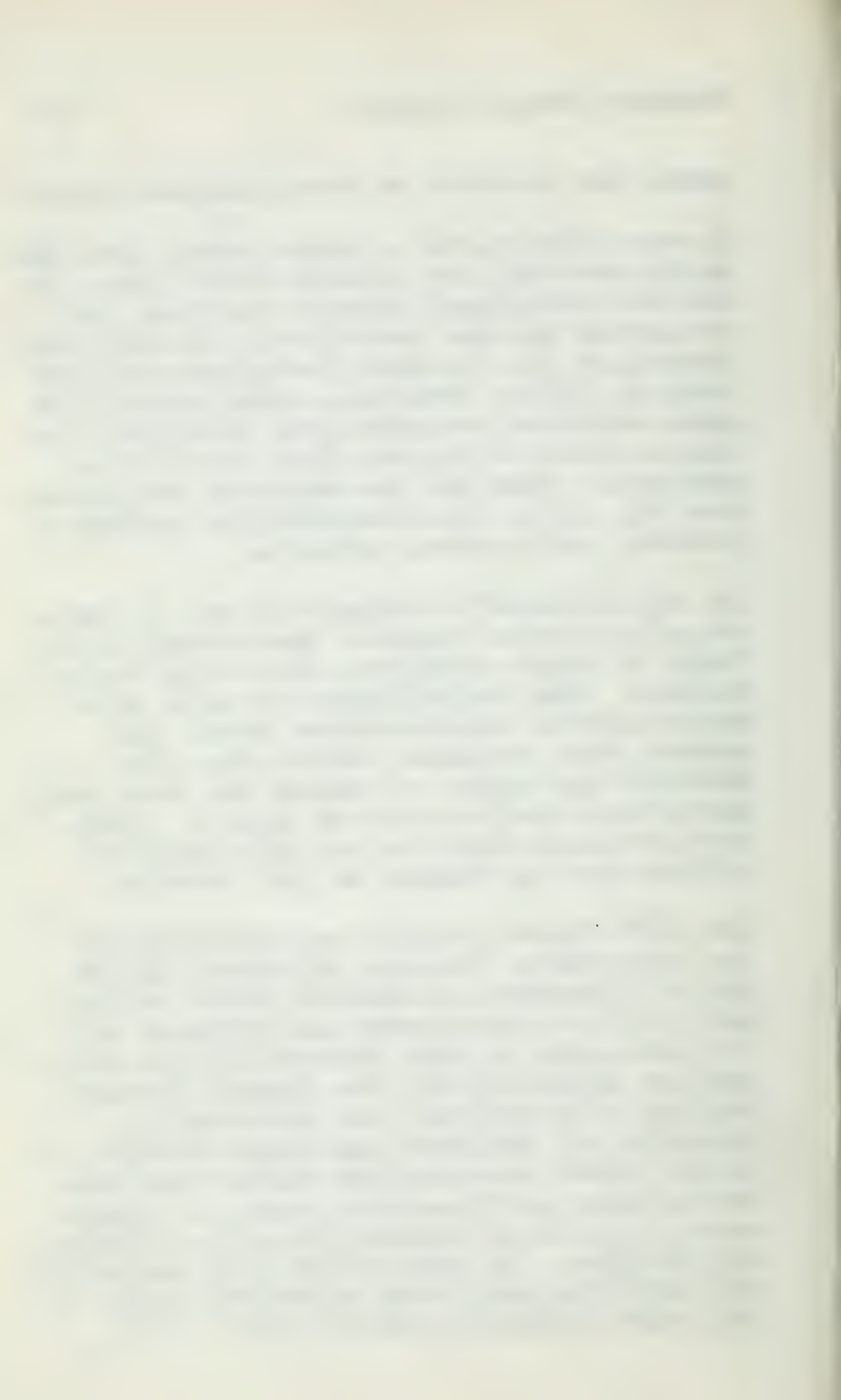


among the leaders on the athletic field.

He was a holy and a pious youth, but his piety was not the ostentatious type. No one was surprised when he applied for admission to the Novitiate. He was professed at the Toronto Novitiate on January 6, 1899. Dutiful, even beyond the most exacting demands made upon him, he was a model religious from the day he entered. When he was ordained on December 21, 1903, the Congregation gained a fervent and zealous priest.

At St. Michael's College he was an outstanding Latin teacher whose pupils did well in their studies. He was a hard worker, able and willing to take on a multitude of small duties about the school that someone had to do. He coached his share of teams and they won more than their share of games. Into the simplest duty he put all kinds of effort and in return he got results.

In 1907 Father Murphy was transferred to Assumption College, Windsor, where his willingness to assume extra duties led to his appointment as Director of the Sodality of the Blessed Virgin Mary and as Secretary of the Alumni Association. His capable and successful handling of the work assigned to him in these posts brought him higher responsibilities as Vice-President and Treasurer. Again he proved himself efficient and mature. He was now on the threshold of what his confreres expected would be the most fruitful years of his life.





The burdens of office proved too heavy and in 1915 he suffered a nervous breakdown. This was not completely unexpected because his intimates knew that he worried, on and off, about his health although he was never the type to run after medicines. From 1915 to 1920 Father Murphy was attached to St. Basil's Scholasticate, spending long months on sick leave.

Rest and treatment brought about a measure of return to his old self. In 1920 he was named Treasurer of St. Michael's College and in 1922 he was elected Treasurer General. That same year he was appointed pastor of Holy Rosary Church, Toronto. Two years later it was apparent that his nervous affliction was returning and he was withdrawn from parish work. Once more rest and treatment brought about a marked improvement and in 1928 he was re-elected Treasurer General.

Late in 1929 the tragic death of Father Francis Forster had an upsetting and a permanent effect on Father Murphy. They had been life long friends and encouragement given by Father Forster had played a large part in pulling him through previous crises. After treatment at the Ontario Hospital, Whitby, it was found advisable to send Father Murphy to La Retraite St-Benoit, Montreal. He died there on March 28, 1933. His body was brought back to Toronto and he was buried from the church of his baptism and ordination, St. Basil's, to Mount Hope Cemetery.



Father Vincent Murphy had three hobbies: swimming, fishing and carpentry. For the first a bathing suit sufficed, but for fishing and carpentry he was constantly adding to his equipment. He just could not resist something new. Even as a Treasurer he was always trying out new systems of bookkeeping. Another thing he could not resist was a bargain even when it meant buying food by the carload, a procedure that saved money but which also forced a monotonous diet on the House until it was consumed.

GERALD FITZGERALD GEORGE  
1905—1933

Mr. George had a most unlikely background for a vocation to the priesthood in a religious community. Born of parents who professed no religion, his attitude in early life was quite anti-Catholic. Later on, after his conversion to the Church, his thoughts turned towards founding a family and he married.

Gerald Fitzgerald George was born at East Lake, Michigan, on July 24, 1905, the son of John A. George and Elizabeth Stapleton. When he was nine years old his parents moved to Detroit where in the course of time he formed a warm friendship with some Catholic boys. His admiration of their deeply Christian lives led to his reception into the Church and he was baptised in St. Lawrence Church, Detroit, on November 14,



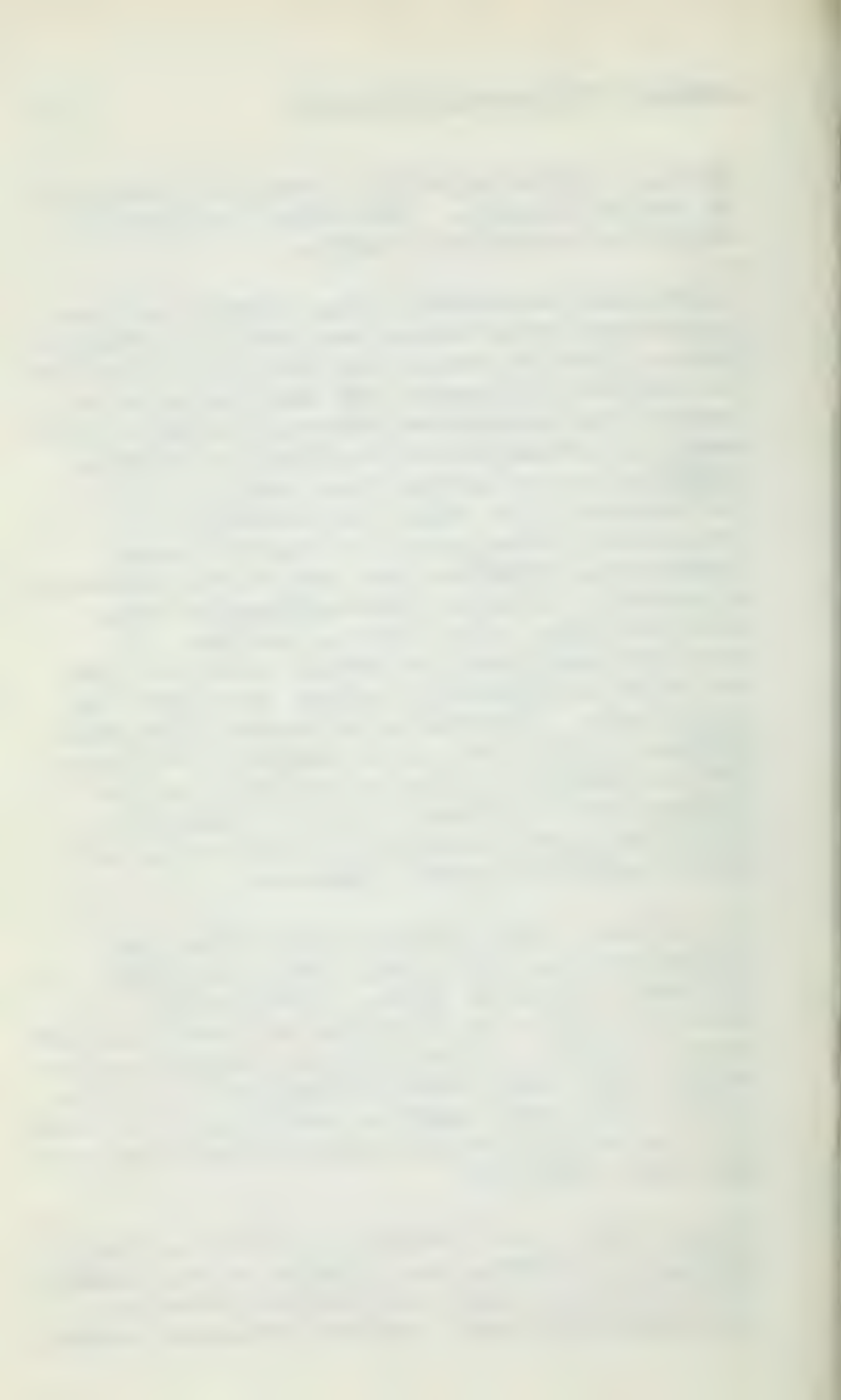


1925. A little while later he married a Catholic girl. She died in giving birth to her first baby.

Like many converts, Mr. George had experienced an attraction for the priesthood. Now he took the death of his wife and the willingness of her parents to adopt his young daughter as a sign that God had freed him from family responsibilities to clear the path to the priesthood for him. At the age of twenty-five he went to Sacred Heart Seminary, Detroit, to see about becoming a priest. There a new obstacle confronted him, his lack of Latin. He was advised that he would have to make up this deficiency before he could be admitted. Therefore he spent the year 1930-1931 living at Assumption College and working by day at his job in the Treasurer's Office, City of Dearborn, Michigan, and studying Latin at night with Father Vincent Guinan.

He entered the Toronto Novitiate on September 2, 1931, and there another obstacle awaited him. Testimonial Letters from the Diocese of Grand Rapids were delayed and he did not receive the religious habit until October 22, 1931. Tall, thin and ascetic looking, his life in the Novitiate was everything that his face implied.

After first profession on October 23, 1932, Mr. George was appointed to Assumption College where he demonstrated a mild-mannered and serious student could





be an energetic and efficient assistant in the college bookstore. Jovial and witty among his confreres he was a marvellous community man. Towards the end of the academic year a final and this time completely unsurmountable obstacle rose up in his path to the priesthood. He contracted pneumonia and died on May 1, 1933, a model in death as he had been throughout his short religious life.

JOSEPH SYLVESTER NICHOLSON  
1892—1933

Joseph Sylvester Nicholson was born at Kinkora, Ontario, on March 19, 1892, the son of John Nicholson and Mary Prendible. At home he went by his second name, Sylvester, but at school and later in the Congregation he was simply called "Nick". He came to St. Michael's College, Toronto, in 1909 where he studied Latin, French, English and Mathematics for five years in the old classical course rather than as a student in the newly introduced Arts classes.

In 1914 he was invited to join the staff of St. Thomas College, Chatham, New Brunswick, where he also began the study of Philosophy. At St. Thomas he loved to skate. He was big and awkward and when he hit someone a wide grin would spread over his face. During the summer



of 1915 he applied for admission to the Novitiate and received the religious habit on August 13th at the Toronto Novitiate. After profession he continued his philosophical studies in Toronto, then began the study of Theology at Assumption College, Windsor, where St. Basil's Scholasticate was temporarily located. He made the last two years of his course in theology at the Catholic University of America, Washington, where he also obtained a Master's degree. He was ordained priest in London, Ontario, on February 19, 1921.

After ordination he returned to St. Thomas College, Chatham, in the dual role of teacher and treasurer. He was in the tradition of stout and jovial treasurers, but his geniality in no way affected his sense of duty. Infractions of discipline that came within his jurisdiction, e.g. in the refectory, met with the quick and summary punishment that only a man six feet tall and weighing 225 pounds could administer.

Father Nicholson had been raised among people who were used to getting along without things and he carried a good deal of this philosophy of life over into his administration of temporalities.

From the beginning he was considered a successful treasurer and in 1923 he was named to this post at Assumption College which was then in the midst of an expansion program under Father Daniel Dillon. In 1929 Father Nicholson was transferred





to Catholic Central High School, Detroit, as treasurer. Here, for the first time since his ordination he had time to spend with students after school. Freed from the problems of a boarding school he was a much happier man. In his teaching and in his administrative duties he was good at handling boys. After school he displayed a keen interest in their sports.

He was a strong man and it was his strength that brought about his early death. One day at Catholic Central he and Father Daniel Willon overestimated their strength and undertook to bring a piano downstairs. One of his heart muscles was strained in the effort and soon big, cheerful "Nick" was an invalid.

In sickness he remained what he had always been, a cheerful religious, understanding with his confreres and now more than ever the confidant of their secrets and troubles. For close to two years he alternated between spasms of pain that threatened imminent death and weeks of encouraging improvement. During the weeks that he was confined to his room, he was visited by a constant procession of boys who had come to love him for his interest in their activities both in and out of school. By the summer of 1932 it was clear that he could no longer be treasurer and he was relieved of an office he never enjoyed. Death finally claimed him on May 9, 1933, while he was on a visit to his sister in Detroit.





## ALFRED JOSEPH CÔTÉ

1855--1933

The memory of Father Côté is woven into the history of Assumption, College and Parish. There he studied, taught, ministered and died. Three years at St. John the Baptist Church, Amherstburg, as pastor from 1924 to 1927 and a short stay at St. Anne's Church, Detroit, were the only breaks in his long association with Assumption.

Alfred Joseph Côté was born at River Canard, Ontario, on July 27, 1855. His native parish was scarcely more than twelve miles from Assumption, therefore when the sixteen year old boy showed signs of a vocation to the priesthood his pastor directed him to the College. He came in 1871, the second year of Father Dennis O'Connor's administration. Five years later, in 1876, he entered the Grand Seminary, Montreal. There he was told that his vocation was to a religious community rather than to the diocesan priesthood and he withdrew from the Seminary to enter St. Basil's Novitiate, then located at Assumption College. He made his final vows on April 17, 1881, and was ordained priest on June 16th of the same year.

The first twenty years, or thereabouts, of Father Côté's priesthood were spent at Assumption College where he taught Third Latin, directed the Glee Club, and looked after the singing in the College Chapel. On Sunday evening he conducted a general singing class in the Study Hall

THE HISTORY OF THE  
CITY OF BOSTON

The history of the city of Boston is a subject of great interest and importance. It is a city of many centuries, and its history is full of interesting events. The city was founded in 1630, and has since that time been a center of commerce and industry. It has been the site of many important events, and its history is a record of the growth and development of the city.

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from five until six. A violin accompanied the practice as he taught the boys the hymns they would be called upon to sing in the chapel. Volume, rather than quality, was achieved in these Sunday classes but as the year wore on their fruit was noticeable. The singing in the chapel improved and at the close of the year a well trained chorus of fifty or sixty voices would take part in the annual commencement program.

Needless to say Father Côté had charge of the Oleo Club and under his direction it was a popular activity. No entertainment at Assumption College was complete without its assistance and sometimes it would sponsor an entire evening.

Father Côté's happiest time of year was Holy Week with the service of Tenebrae and all the other opportunities for singing. Hours of preparation went into training boys for the singing of the Lamentations. He retained both his love for music and his ability to sing well down to his last days. At the time of his Golden Jubilee it was remarked that while his voice had lost some of the fullness and resonance of youth, it was still sweet and highly pleasant to listen to.

Father Côté was an able teacher but the students at Assumption knew him best for his activities outside the classroom. He made good use of his hands at handball





and at baseball. All the boys felt that he was capable of playing major league baseball. Although he was six foot tall and well built he did not care for football and since the only other form of exercise available was walking, walk he did. At every opportunity he walked up and down the campus accompanied by a group of laughing and singing boys.

About 1907 Father Côté was named pastor of Assumption Parish. He had the native ability and shrewdness that made him a prudent administrator. Perfectly bilingual, he handled French and English with equal facility.

A good sense of humor and a hearty laugh got Father Côté out of many embarrassing situations. He got into these because he suffered from as many lapses of memory as the traditional absent-minded professor. When Father Louis Dondy's grandmother was dying, he visited her and comforted her, doing everything that a good parish priest should. After her death he took personal charge of the funeral arrangements. When the funeral procession arrived at the cemetery there was a minor delay, the gates were not open. When it reached the family plot, there was no sign of a grave. Father Côté had forgotten to arrange for its digging.

These mental lapses sometimes imperilled his life. He bought one of the first cars in Windsor for use in visiting his

the first of the year 1776, the British evacuated the city and moved to the north side of the harbor. The Continental Congress followed them and on the 17th of March, 1776, they entered the city of Boston. The British evacuated the city on the 17th of March, 1776, and moved to the north side of the harbor. The Continental Congress followed them and on the 17th of March, 1776, they entered the city of Boston.

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parishioners. One day he failed to see a turn in the road and went into the ditch where the car rolled over on top of him. When he was extricated, he joked with his rescuers saying that he could not have borne the weight of the car much longer.

Father Côté was always called "Charlie" by his intimates within the Congregation. They recognized his ability by electing him to the Provincial Council from 1912-1922. As a Councillor he was constitutionally unable to keep a secret. He did not knowingly reveal council business and his conferees showed their respect for his office by rarely asking him direct questions. Instead a group would start talking about council business within his hearing and they would watch for his reactions. Their method was to begin with the most unlikely and this would draw from him a non-committal laugh. That meant nothing had been done about this item. Next they would go on to the possible but not probable. Once again his reaction would reveal whether they were correct or not in their assumptions. The big moment came last when the leader of the group would turn to the most likely. He would put it in the form of an assertion. Almost invariably this would prove too much for Father Côté and without thinking he would blurt out: "Somebody has been leaking again."

Among his confreres Father Côté loved a game of billiards. With them, and



with his parishioners, he also loved to play euchre. Inside and outside the community he cared little for the ordinary social conventions. He was above all a very humble man.

When his term as rector and pastor at St. John the Baptist Church, Amherstburg, ended in 1927 Father Côté returned to Assumption College and there amid the scenes of his early labors gave himself to prayer and meditation. He seldom went out, and then only for a short walk. He grew old gracefully. His was a slow decline without much change in his buoyant disposition.

He suffered from diabetes and was among the first patients to be treated with insulin at the Toronto General Hospital at the time of its discovery. He was not called upon to fight a lingering illness and for this reason put off suggestions that he be anointed with the declaration that he was not going to die just then. On the day of his death, April 9, 1933, Father Michael Pickett told him: "We should let you die without the sacraments because you have put off receiving them so many times." This time Father Côté agreed that he was not going to live, received the last sacraments and as he would have wished died a few hours later.





MICHAEL PATRICK CHRISTIAN  
1859-1934

Few priests have worked as long and as effectively in the formation of youthful Basilians during their novitiate training as Father Christian. He had a stern and demanding exterior that demanded the best from the novices and behind it a kind and generous heart that supported the weak. He taught self-denial with the quotation: "Ne rien demander, ne rien refuses". He taught silence with the words of Ecclesiastes: "Tempus tacendi, tempus loquendi". When youthful excitement needed calming he would recall that his Master of Novices, Father Marijon, had urged them "Take things as there are", giving a literal translation to a French proverb.

When he was treasurer at the Toronto Novitiate, Father Christian would sometimes set a sparse table and then scold those who noticed it. At other times he would provide a plentiful feast and then tell the novices that they ate too much. All the time, however, he wanted to see them with good appetites and he did his best to satisfy them.

The big event of the novitiate year when he was on the staff was the visit to Niagara Falls. This annual treat was made possible by one of his benefactors. It began with getting the house work done early in order to catch the nine o'clock boat from Toronto to Lewiston. From there came a ride up





the Gorge route electric railway to Niagara Falls, New York. Shortly after their arrival the novices sat down to the best dinner a favorite hotel of Father Christian's could offer. When it was over he gave the novices money to buy their supper and instructions to catch the early evening boat back to Toronto. The afternoon was free and it was observed that he kept out of the way, possibly lest he see a novice smoking.

Michael Patrick Christian was born at Stalybridge, England, Diocese of Shrewsbury, on November 12, 1859, the son of Patrick Christian and Elizabeth Gorman. At an early age he came to Binghampton, New York, and so closely did he identify himself with the United States in general and with Binghampton in particular that most of his confreres thought that he had been born there.

Father Christian was only a few weeks short of his twenty-first birthday when he came to St. Michael's College, Toronto, in 1880. At the College he proved himself to be a student of considerable ability, a hard worker and most exemplary in his behavior. One wit observed that "He was certainly a good Christian." He was one of the "Four C's", four boys whose names began with the letter "C" and who always took the first four places, though not always in the same order.

He completed the course in Philosophy at St. Michael's College and then entered the Novitiate at Beaconfield,



England, on October 20, 1886. He profited from the presence of French priests on the staff and of French novices to acquire a fluency in French. After profession he returned to America for the study of theology. Part of his course was made at St. Anne's Church, Detroit, while he was looking after the parish schools. He was ordained there on August 30, 1890.

His priestly life began with two years at St. Anne's where he put to good use the knowledge of French he had acquired during his novitiate year. In 1892 he was appointed first Master of Novices at the newly opened Toronto Novitiate. The following year saw him back at St. Anne's, Detroit. His whole life followed this pattern, St. Anne's to the Novitiate; then the Novitiate to St. Anne's. The only exceptions were two appointments to St. John the Baptist Church, Amherstburg, 1907-1909 and 1915-1917. The even distribution of his life was continued in death. He who had begun his priestly life at St. Anne's, Detroit, closed it at the Novitiate in Toronto on December 4, 1934.

Father Christian was slightly below medium height and he definitely was not the burly, athletic type. His only he-man trait was a love for cigars. In other things he looked for the gentler side of life. Quiet and unobtrusive service won him loyal friends in Detroit and Toronto. He was glad to have them because their benefactions enabled him to buy little things that the ordinary

The first part of the history is a general account of the state of the country at the beginning of the reign of Henry the First. It describes the condition of the kingdom, the state of the church, and the character of the people. It also mentions the various wars and battles which took place during this period.

The second part of the history is a more detailed account of the reign of Henry the First. It describes the various events which took place during his reign, including the wars with Scotland and Wales, the rebellion of the barons, and the death of the king. It also mentions the various laws and customs which were established during this period.

The third part of the history is a general account of the state of the country at the end of the reign of Henry the First. It describes the condition of the kingdom, the state of the church, and the character of the people. It also mentions the various wars and battles which took place during this period.



resources of the Novitiate House would not permit.

At the Novitiate, Father Christian, "Mickey" to his novices, was Master for two periods, 1892-1893 and 1910-1916. However, the complete responsibility for the novices was also his for long periods of time during the illnesses of Fathers Nicholas Roche and Thomas Moylan. He was also an assistant at Holy Rosary Parish and during the illness or absence of the pastor would be alone in the administration of the parish.

In the Novitiate Father Christian usually taught Plain Chant and the Psalms classes. He wore a little cape over his shoulders which he would ceremoniously throw back before meals and at the beginning of his classes. At other times he seemed to cuddle up beneath it. In the Plain Chant class Father Christian was patient with the most hopeless singer. His devotion to the Blessed Virgin led him to spend much time on the singing of her Litany at the Benediction on Saturdays. His Psalms classes consisted of translating a few psalms, memorising a few chapters of the Imitation of Christ and short readings from other ascetical books. They served principally as a medium for his instructions on what made a good religious and a good priest.





NEIL JEROME McNULTY  
1862-1934

Father McNulty was a part of the daily life of St. Mary's of the Assumption Parish, Owen Sound, for a quarter of a century, 1910-1934. During these years he attended all the Mission Churches at one time or another. The Irish Block, Newford and Thornbury were his special charge during the last fifteen years of his life. He knew practically every man, woman and child in the parish.

Neil Jerome McNulty was born at Asphodel, Ontario, a small village near Norwood, on October 14, 1862, the son of Neil McNulty and Mary O'Leary. He was born into a large family, eight boys and three girls. After attending school locally he went to the Model School at Newmarket to qualify as an Elementary School teacher. For three years he taught school at Douro where he was paid \$255 per year, then he moved to Peterborough and went into the grocery business.

During these years he had heard of vocations to the priesthood on his mother's side and now he began to wonder if he too should be a priest. A young priest offered to give him some private lessons in Latin. Grocer McNulty went out of business and came to St. Michael's College, Toronto, in September of 1892 as a late vocation. Next year he accepted an invitation to go to the College of Mary Immaculate, Beaconsfield, England, in the dual role of student and



junior teacher. Two years later he was back in Canada, to enter the Toronto Novitiate. He received the religious habit on September 9, 1895. With him in the Novitiate was one of his future pastors at Owen Sound, Father Thomas Rosch.

In the Novitiate Father McNulty was called "Major", a nickname that reflected his erect and military bearing and which stayed with him. After profession he studied Philosophy at St. Michael's College and Theology at Assumption College. He was ordained in St. Basil's Church, Toronto, on January 6, 1902. After his First Mass in Norwood he obtained six months leave to look after his native parish while the pastor went on a trip to Ireland.

His first teaching appointment took him to St. Thomas College, Houston, for two years. In 1904 he was transferred to Assumption College. English was his special subject, but, as was the practice in those days, he taught a variety of subjects. After five years at Assumption College, Father McNulty received his first appointment to a Basilian Parish, St. John the Baptist, Amherstburg. In 1910 he moved to St. Mary's, Owen Sound.

He came to Owen Sound just in time to get enough experience of the early modes of transportation to appreciate the reminiscences of oldtimers. In his first years there, if the snow was heavy, he





took the stagecoach to Manford rather than risk driving. On such occasions he took along a patented footwarmer which consisted of an insulated box filled with live coals.

Attending a Mission Church for him meant going on Saturday, saying Mass on Sunday morning, teaching catechism on Sunday afternoon, then closing the day with rosary, sermon and Benediction of the Blessed Sacrament in the evening. He said Mass again on Monday morning after which he returned to Owen Sound either later in the morning or early in the afternoon. On these three days he visited homes in the district, especially those where someone was sick.

Father McNulty's preparations for a weekend on the Mission constituted quite a ceremony. Into one bag went the requisites for his priestly ministry and such personal articles as he might need. Afterwards he packed a second bag, but what went into it was always a mystery to his confreres and he never undertook to enlighten them. However, it was noticed that he was seldom caught unprepared for a change of weather or for an emergency.

When his preparations were complete, he would get into the car, or in earlier days into the buggy, put a characteristic hunch into his broad shoulders and drive off. He handled a horse very well but with a car he was not at his best. It was a car accident that brought his





active days to an end. He was driving to St. Mary's Cemetery at the head of a funeral procession. Suddenly the front wheels caught in a deep rut and the car slid towards the outer edge of the road where it was saved from a thirty foot plunge down a steep bank by lodging against a tree. He hung there for several minutes faced with possible death if the tree gave way or the car caught fire. So great was the shock to his seventy year nervous system that he never drove again, save in case of an emergency when no other driver could be found. From this time on his physical health began to decline and in the late summer of 1934 he was brought to the Infirmary of St. Michael's College. He died there on December 7, 1934.

In his youth Father McNulty was a fine athlete. He retained an interest in sports all his life. As a teacher he was active in coaching school teams. At Owen Sound tennis was his favorite past-time. He stood about 5' 11" and weighed about 180 pounds.

Father McNulty was a very companionable confrere, always unhurried and yet very methodical in all his undertakings. He allowed himself one personal indulgence in the form of an evening smoke. He had a wonderful sense of humor. One day a young assistant noticed that the house-keeper always gave Father Nicholas Soche white shelled eggs and brown ones to Father McNulty and himself. He asked Father McNulty, "Why?" Father McNulty had a ready explanation, "Sign of purity."



As a priest Father McNulty had the gift of inspiring confidence when ministering to the sick and the dying. As a preacher his homilies contained good, even at times strong, advice that was always suited to the needs of his congregation. As an assistant he was content to leave the administration of the parish to others while he went on the arduous and not always pleasant work of the Missions. He made the less fortunate the special objects of his priestly labors.

Father McNulty was a priest of great faith. He was, consequently, a man of prayer. He made a daily Holy Hour and was usually in the Church for another hour saying the rosary, making short visits and reciting part of his Office. Once he confided to Father Charles Collins: "Long ago I decided that a man had to sanctify himself and that prayer was the great means within the reach of all to attain perfection."

JAMES LEO RUTH  
1911—1934

"He lived with God", was the heading placed over the obituary notice for this scholastic in the 1935 Yearbook of St. Michael's College. All that the words imply was true in his life. His love of prayer was indeed extraordinary.





James Leo Ruth was born on a farm near Hepworth, Ontario, on March 12, 1911, the son of Leo Ruth and Mary Maloney. When he was three years old an illness caused by a critical throat infection left him with an impediment in his speech which made him sensitive, shy and reticent. At the end of second year high school he went to work on his father's farm.

St. Mary's Church, Hepworth, was being looked after by priests of the Diocese of Hamilton at this time. The pastor, Rev. John McCall, was impressed by the piety and ability of this young man who served his Mass. He persuaded Mr. Ruth to return to school in 1928 and to complete his junior matriculation.

An older brother, John Peter, had entered the Novitiate in 1925 and was then a scholastic at St. Basil's Seminary. "Jim" as he was universally called, came to Toronto and enrolled in the Honor Matriculation class at St. Michael's College School. By this time, September of 1930, the defect in his speech was hardly noticeable. He was older than most of his class, tall and thin. His red thatched head, characteristically bent to one side, became a familiar sight in the College Chapel and in St. Basil's Church. Second class honors were the reward of his studies and admission to the Novitiate the answer to his prayers.

His religious life began with a disappointment. Through some delay he was



not able to receive the religious habit with his class and his profession was a day later than theirs, August 16, 1932. Of his life in the Novitiate it is enough to say that he was the saint of the year. His Master of Novices, Father E.J. McCorkell, was wont to recall a mixed metaphor from a mystic that "Jim" gave to his fellow novices: "Remember you cannot remain where you are. You must either advance in perfection or you shall slide down the icy plank of sloth into hell."

After first vows Mr. Ruth was appointed to St. Michael's College where he registered in the Honor Philosophy Course. Not all his time was given to study. He worked in the library of the Institute of Medieval Studies. He was a prefect in the old Kinsley House and later in House No. 49 where now stands the auditorium of Carr Hall. His obliging nature brought him a full share of occasional jobs. When Arts examinations were over he was promptly sent to Inness Jersey Farm, then owned by St. Michael's College, where the experience gained on his father's farm made him a valued worker. These summer months were a cross for him because the long hours of farm work cut deeply into the time he was accustomed to spend before the Blessed Sacrament.

James Ruth was a cheerful scholastic, capable of smiling with fortune and at misfortune. He could take a joke and play one in return. When he came to St. Michael's College he was unskilled





in athletics but he made it a point to take part in various games and to acquire some degree of proficiency in them so as to be able to hold up his part in team play.

Although he was by nature shy and retiring in disposition, he was by no means weak-willed. Students in Elmsley House and in House No. 49 found that he required obedience to the Students' Rule from them just as much as he was exact in keeping his own Rule.

Mr. Ruth was not a natural saint. Observing the Rule did not always come easy to him. He lived in a period when the Rule for Scholastics at St. Michael's College was being made stricter and he felt the changes as much as any of his companions. When he thought it reasonable he asked for permissions and exceptions and if they were not forthcoming he did not complain.

When "Jim" entered the Novitiate he made a complete and total dedication of himself to God. He renewed this offering each year at the time of his annual retreat. After his last retreat, August 1934, he wrote to his priest brother: "Again our annual retreat has retreated into the past — but its effects will live on, we hope, into the future. We had ideal weather during the retreat and were given every opportunity to make it the best of our lives. The conferences were given by Father Tighe, who was not only instruc-





tive, but very inspiring and admonishing. He is a great man for using illustrations and telling little stories in his talks, which were so interesting that they made everyone laugh but himself. Above all his conferences were practical and you didn't have to think long before you could apply them to your own case. I tried to make it the best retreat of my life and I hope my life will always reflect my thoughts and prayers during those days."

A few months later he put up with a pain in his side rather than complain about it. When he did make it known, it was too late. His appendix had ruptured. On his death bed in St. Joseph's Hospital, Toronto, he asked to have read to him passages from the Imitation of Christ that he had learned to treasure in the Novitiate. On the morning of December 15, 1934, he breathed his last.

EMIL J. PLOURDE  
1879-1934

Father Plourde was a priest who lived up to the promise of his ordination day. He was both an ascetic and a wholesome confrere, possessed of a fund of humor, the buoyancy of youth and a rippling laugh that added to the pleasure of any gathering he attended.



Emil J. Plourde was born in Detroit on November 2, 1879, the son of Arthur Plourde and Lilliosa Dumontier. Although he lived in River Rouge, he attended St. Anne's School. He grew up a lively, good-natured youngster whose light colored hair made him literally as well as figuratively the white-haired boy of the priests on the parish staff.

In 1895 he enrolled at Assumption College, Windsor. Were someone called him "Jig" and the nickname stayed with him for the rest of his life. Even in the Novitiate, Father Aboulin, Master of Novices, would call him "Jig" when he wanted something done at once, Mr. Plourde at other times.

College life was a perpetual picnic for "Jig" Plourde who could not be serious for any length of time. Small, somewhat under medium height, he bounced all over the campus like a rubber ball, adding zest and life to every activity. He played every game well, excelling in handball and as a pitcher in baseball. Behind his youthful exuberance there was a substantial character. He attended to his school work, though it cannot be said that he devoted any extra time to it. Prayer did claim a fair share of his time.

On September 29, 1899, Father Plourde was received as a novice at the Toronto Novitiate. He was the only novice from September until May, 1900, when Father E.T. Burke, a priest who had turned





forty, entered. After profession he continued his studies in Toronto, taking a commercial course with a view to teaching these subjects. He was ordained with Father Thomas Moylan in St. Basil's Church, Toronto, on August 5, 1906.

Teaching the commercial class and supervising athletics made up his work during the first years of his priestly life. As a teacher he was moved, one might say, all over America from Houston and Waco in Texas to Chatham, New Brunswick. Later he was employed in parish work at Assumption Parish, Windsor; St. Anne's Parish, Detroit; and as confessor at the Toronto Novitiate. Never once was he heard to question the wisdom of his varied appointments. It was the same with regards to emplyment. He gladly did whatever work was assigned to him.

After three years as confessor at the Toronto Novitiate, Father Plourde was moved back to St. Anne's Church, Detroit. Earlier that year, 1934, he had undergone a serious operation for a stomach ulcer. At St. Anne's he seemed to be recuperating from it when he suddenly collapsed while on a visit to Assumption College. He had suffered a heart seizure, so serious that he could not be moved to Detroit and he died at Assumption on December 20, 1934.

Father Plourde was a man of tremendous energy, always occupied with something. His hobbies were fishing and carpentry work. He did not have the type of per-



sonality usually associated with the serious student, but he did manage to do some serious reading which was noticed by those who knew him well.

He was always every inch a man, and a man's man. In the things that win the admiration of boys and men he was blessed with a skill and accomplishments that would have given many every reason for pride. There was never any sense of superiority in Father Plourde. He always looked up to and respected others without ever losing any of his own dignity.

The gift of winning the confidence of those in trouble was his to an eminent degree. Souls in need of spiritual assistance sought him out in preference to other priests. They opened their hearts to him without reserve and he seemed to know how to bring comfort and relief.

Being a faithful and humble religious did not come naturally to Father Plourde. He had to work for it. Once when he and Father Austin O'Brien were together at St. Anna's Church, Detroit, Father O'Brien was much put out when he was refused what he considered a very ordinary permission. He stormed up to Father Plourde's room. Father Plourde calmed him down. Two days later Father Plourde was likewise refused what he thought was a routine permission. Up he bounded to Father O'Brien's room:



"Sham! Do you remember that conference on obedience that I gave you two days ago?"

"Yes, Jig, I do."

"Give it back to me quick."

The religious life was for Father Flourde much more than a matter of routine procedure. It was for him an affair of the heart, the entire surrender of self to God. With him it was all or nothing and he chose all. The secret force of his whole life is revealed in his dying words, whispered to Father Spratt: "Jack it pays to be good."

THOMAS JOSEPH HEYDON

1857-1935

Father Heydon was one of three priests who decided against taking the full Vow of Poverty in 1923 and who chose to remain with the Congregation. He was favorable to the Constitutions as revised at the 1922 General Chapter but when the time came for a definite answer he wrote to the Superior General:

"I have decided, after considerable time spent in thought and prayer that I cannot sign up to the taking of this vow and therefore cannot enter into the obligations it imposes. I have no thought of leaving the Community. I have belonged to it for full fifty years





and have been forced to certain lines of life and therefore at my time of life could not easily adapt myself to another. I purpose to remain on, obedient to its rules, trying to live in peace and good fellowship with all, and doing what I can in its best interests." Asheretsburg, July 14, 1923.

One reason for not taking the revised Vow of Poverty was his love of the small measure of financial independence permitted under the old Vow which allowed him to bestow little benefactions. In the early years of his priesthood he was Director of the Sodality of the Blessed Virgin at Assumption College. On the 6th of December he regularly provided a banquet that made the annual reception into the Sodality a memorable day in the lives of the students. He promoted an annual field day on the feast of St. Dionysius, the patron of Father Denis O'Connor. Although he was never an athlete himself, he always interested himself in the students' games, purchasing needed equipment. He even went so far as to buy a tent to shelter the baseball players' bench from the sun.

In his later years he used his money to build up a fine personal library. Father Heydon was a discriminating buyer and his collection formed an unofficial supplement to the common library at St. Michael's College. He was never keen on lending his books, so they were borrowed by subterfuge. Two confreres would drop into his room for a visit.



One would talk with him while the other would bide his time until he could pick up the desired volume unnoticed.

Thomas Joseph Heydon was born at Elmgrove, Ontario, on June 17, 1857. Elmgrove was a pioneer settlement that never reached the dignity of an incorporated village and which has since disappeared but it formed part of the parish of Adjala, that "holy land" and nursery of priestly vocations. When young Thomas Heydon grew into a pious and intelligent youth his parents sent to St. Michael's College, Toronto, in 1875 and prayed that God might give him a priestly vocation. Their prayers were heard. When their son returned to St. Michael's in 1879 it was as a student for the Church. He spent only a few weeks at St. Michael's College that year, leaving in October to study Philosophy at Assumption College, Windsor, where his uncle, Father Michael Ferguson, was teaching. At Assumption he wore the cassock, taught some junior classes, took his turn on recreation, and studied.

Father Heydon completed two years of Theology before he sought admission to the Novitiate. He was received at the Beaconfield Novitiate, England, on October 14, 1883, and was admitted to vows on December 15, 1884. He remained at the College of Mary Immaculate, Beaconfield, to finish his course in theology, then in the summer of 1886





he returned to Canada. Bishop Walsh ordained him in the chapel of Assumption College on October 10, 1886.

Ordination was followed by a spell of sickness and from December 1886 until September 1887 he was on sick leave. This was the first of many periods of ill-health that progressively lessened his capacity for work. On his return to Assumption in 1887 he was given the Belles Lettres class to teach. In his own way he gave his students a lot of good advice and his interest in their extra-curricular activities made it acceptable. During these early years at Assumption College he took up riding horses, much to the amusement of his confreres and of the students who gave him the nickname "Buck".

Father Heydon was Master of Novices in 1894-1895. Next year he was stationed at St. Michael's College. Later on he was back at Assumption College where he was for a time Director of Studies and acted as head of the School when the Superior was absent.

His first appointment to parish work came in 1899 when he was named assistant at St. Mary's Church, Owen Sound. From 1903 until 1910 he was on loan to the Diocese of Hamilton serving as pastor at St. Martin's Parish, Drayton. Father M.V. Kelly, who also came from Adjala, wrote of this appointment in his Remarked in Passing:



"Some years later another member whose parents were old and without means obtained permission to help them by seeking a position under some bishop. He was immediately given charge of a parish and returned to his community within four or five years a wreck, having never been able, he assured his intimate friends, to spare even a dollar for the purpose he had at heart."  
p. 74

Father Heydon was appointed to St. Michael's College on his return from Drayton and he remained there with the exception of temporary appointments to supply in a parish where a priest was sick and of the years 1916 to 1921 when he was librarian at Assumption College. He died in St. Joseph's Hospital, Toronto, on March 9, 1935.

Tall and thin he had a head of hair that was the envy of many of his confreres. It turned from dark to grey, to white but never grew thin. All his life he experienced difficulty in shaving and for many years he wore a beard. In his preaching he tried to be plain and practical. Sometimes he went on the "dabitur vobis" and when he had not prepared his sermons he occasionally blundered. Once when explaining the parable of the pharisee and publican in a convent he was quoted as saying: "Proud fellow, you know. Went right up to the front, rattling his beads, you know."





Father Heydon was a cheerful religious, one who always contributed his full share to the pleasures of community life. He was a priest without guile. He possessed a pithy way of summing up his confreres. Father Robert McBrady was an ardent admirer of English statesmanship. Once after he had made a strong defense of England's position on some question, Father Heydon remarked: "Father McBrady would give his right eye to discover that he was the illegitimate son of an English Lord."

EDWARD JOHN O'NEILL  
1856-1935

Edward John O'Neill was born at Hanticoke, Ontario, on March 20, 1856. His birthplace was a small village, little more than a crossroads in the Diocese of Hamilton, not far from Lake Erie. From his parents' farm he came to St. Michael's College, Toronto, in 1874. There, year after year until June 1882, he won his full share of the prizes offered for outstanding achievement. Father Robert McBrady once observed that young Edward O'Neill was one of the finest Latin students he had ever taught. Nevertheless it was English that had a special attraction for him.

When he graduated from St. Michael's he went to Buffalo to study medicine.





A few months later he changed his mind about a medical career and made application for admission to the Novitiate. He received the religious with Father Thomas Heydon on October 14, 1883, in the first class of novices received at the Beaconfield Novitiate, England. After first profession he was sent to France for the study of Theology at Annonay and was ordained priest on September 24, 1887.

St. Michael's College welcomed this brilliant graduate to its staff in 1888 only to meet with disappointment when ill health kept him from doing regular teaching. Father O'Neill returned to Beaconfield in 1892 to teach at the College of Mary Immaculate. While there he served as the Catholic Chaplain of the Plymouth Garrison holding the rank of Major. He was also the English correspondent for the Catholic Register.

After some years in Europe, Father O'Neill returned to Canada and was appointed to St. Michael's College. Later he was moved to Assumption College. The last twenty years of his life were spent as an assistant at St. Basil's Church, Toronto. During his years at St. Basil's he was known as a model of regularity. He said the eight o'clock Mass, visited certain homes, and looked after certain hospitals at fixed hours on designated days.



As a student Father O'Neill had shown promise as an orator. As a priest he never fulfilled this promise. On one occasion he prepared and carefully memorized a special sermon for St. Basil's Church. In the pulpit his mind went blank half way through it. After an embarrassing pause he announced: "My dear brethren, I regret that I have lost the thread of my discourse." He then came down and practically never again re-entered that pulpit.

His schedule was a source of great interest and even of amusement to his confreres. After each meal he smoked a cigar. He did not just light up. A special ritual had to be gone through. First he examined the cigar, then he clipped the end, next he put it into a small holder, and finally he would strike a match. It was claimed that the moment at which he struck the match with obvious deliberation varied only a few seconds from day to day. His after breakfast cigar was smoked walking up and down the priests' corridor, the afternoon and evening smokes were taken in the Community Room where he enjoyed watching the confreres play billiards.

This schedule varied with the seasons. During the summer months he would smoke the morning cigar while walking up and down in front of the College, if the day was not too hot. After dinner he would sit in the shade of an oak tree by the Cloverhill Students' Entrance. After supper he would sit with his confreres





on the steps of the main entrance and join in the general conversation. He always enjoyed hearing a good story.

In his later years Father O'Neill was a favorite confessor for the staff of St. Michael's College, but they had to fit their coming into his schedule. At nine o'clock in the evening he locked his door and it stayed locked until next morning. During the day he usually kept it closed and locked. When he opened it to receive a visitor his desk was invariably clear. There was nothing to tell what he had been doing previously.

One day he left his door open by accident and was seen reading a novel. The priest who noticed this knew that Father O'Neill had learned earlier in the week that he was suffering from an incurable cancer and had been given about six months to live. He reported this to the Superior, then Father Henry Bellisle. Father Bellisle refused to get excited and told the priest that Father O'Neill knew he was going to die and that he was preparing for death in his own unhurried and deliberate way. His unruffled disposition prolonged his life beyond the expectations of the doctors and he did not die until August 23, 1935.

JACQUES ERNEST MARTIN  
1856—1935

Father Jacques Ernest Martin was born at Prades, France, on January 7, 1856. He pronounced his final vows in the



Congregation on June 30, 1878, and was ordained priest on September 24, 1881. During his studies as a scholastic he had obtained a licentiate degree in the natural sciences.

Algeria was the field of Father Martin's apostolic efforts until 1903 when an anti-clerical law dispersed the members of the Province of France. When he left the Basilian College at Blidah, he came to Toronto, Canada, where his nephew, Father Arsène Martin was teaching at St. Michael's College. Father Jacques Martin was a kindly gentleman with bushy whiskers and the boys affectionately christened him "Sunny Jim". At St. Michael's he taught French and Physics. Later he went to Assumption College, Windsor, where he installed the first science laboratory.

Father Martin retired to France about 1910, to live with his niece at Saint Sernin, a couple of miles from the Basilian College at Aubenas. Catholic laymen had bought back this College after the State had confiscated it and Father Jules Giraud was in charge of it. When his Mathematics teacher was conscripted during the school year of 1915-1916, he begged his retired confrere to help him out and Father Martin consented. He continued to live with his niece, walking to the College each day for his classes.



When Maison Saint-Joseph was opened at Annonay in 1923 he went there to live out his declining days with the Community. The common life cost him a great deal because he was a bundle of nerves during his later years. He died at Annonay on October 9, 1935. He kept himself active to the end. His scientific studies had included some courses in Botany and during his last years he spent many hours in the garden where he grew plants solely for the purpose of representing a species not already found locally. He set up a weather station and faithfully recorded each day the temperature and the rainfall, if any.

Father Jacques Martin was a small, thin man with a swarthy complexion. At Aubenas and at Annonay he wore a thin and pointed beard. The students were struck by his resemblance to the conventional portraits of the Swiss reformer Calvin and they gave him that nickname. In his teaching he strove for perfection and from his students he expected clear and brief answers.

Father Martin normally remained silent when in the presence of others, but he always spoke up whenever he heard anyone criticised, usually to comment that when a man finds himself in a particular situation, he is the one who should know best what is to be done. He denounced, in his own quiet way, anyone who talked a great deal and said very little. "Chatterbox", he would exclaim.





The lifetime of Father Jacques Martin extended over several external crises that deeply affected him personally: the anticlerical laws of 1883 and 1903, the War of 1914-1918, and the division of the Congregation in 1922. In such moments whenever he heard anyone express anxiety over the future he would quote the proverb, "God tempers the wind to the shorn lamb."

JOSEPH LEO NORMANDEAU  
1917-1936

Mr. Joseph Leo Normandeau was a novice of some eight months standing when he was admitted to profession a short time before his death on April 21, 1936. He was born in Cobelt, Ontario, on April 23, 1917, the son of Louis Normandeau and Alma Poirier. His parents moved to Windsor and there he attended Assumption High School.

At Assumption Leo, he went by his second name, was a ruddy-faced youngster with a big boyish smile. He was by this time an orphan and living with an older brother. Father Michael Pickett got him into Assumption and practically raised him. One of his priest friends at Assumption was Father R.J. Tighe. When Father Tighe was appointed Master of Novices in 1934, Leo followed him to the Novitiate in 1935. He received the habit at the Toronto Novitiate on August 14, 1935.



In April of 1936 Mr. Normandau was taken to St. Joseph's Hospital, Toronto, for a mastoid operation. This surgery disclosed an unsuspected abscess of the brain which brought his life to a close one day short of his nineteenth birthday. In accordance with his wish he was buried in the Basilian Plot, Mount Hope Cemetery, where he lies next to Father Robert McBrady, the oldest priest buried there.

A few words of his Master of Novices, Father Edward Tighe, written in a letter to the then Superior General, Father Henry Carr, tell all that need be known of his few months in the Congregation: "He died as we would expect a novice to die."

ROBERT McBRADY  
1848-1936

When Father McBrady died in the 89th year of his life, on May 4, 1936, there was no one left to remember him as the cartwright's son; no one to recall his first coming to St. Michael's, or even his ordination at Assumption. Born before the first Basilian had set foot in America, before any of our Institutions had been founded on this continent, he was the last of a generation that had studied at Annonay, dwelt in the same House with the surviving Founders, and made their





Novitiate at Feysin. Reared in another age, he had lived on amongst us, an exponent of all that was best in our early traditions.

Father Robert McBrady was born at Audley, a tiny hamlet on the road from Whitby to Brooklin, on January 24, 1848, son of Daniel McBrady and Ellen Broderick, pioneer Irish settlers. His father was a wagon maker who later moved into Pickering where his five children grew up amidst the activity of a flourishing village. When he was old enough for Confirmation he was taken to St. Gregory's Church, Oshawa, and received the sacrament from Bishop Charbonnel. His school was the Whitby Grammar School, then presided over by Dr. Eastwood, one of the celebrated early teachers of the Province.

Robert McBrady was fifteen when he first met a Basilian priest, Father Denis O'Connor. The O'Connors and McBradys were friends, so close that Mr. O'Connor had been his godfather. He had heard about Denis going to Toronto and then to France to become a priest. Now the day of his First Mass had come and with it a note of sadness. Father O'Connor was suffering from consumption and had been given only a few months to live. After his First Mass he received permission to remain at home with the hope that the change of air and of routine might cure his lung ailment. His step-mother took charge of his health and the regime she prescribed - rest, fresh air and home cooking - put him on the



road to recovery. During Father O'Connor's long visit, December 1863 until August 1864, Robert McBrady became his friend and disciple. When Father O'Connor returned to St. Michael's College, Toronto, he took with him his young friend.

Robert McBrady fully lived up to the expectations of Father O'Connor. At the end of his first year at St. Michael's, he took back to Pickering the First Prize in the First Grammar Class, an equal share with another pupil in the First Prize in History and Geography, honourable mention for vacation duties in Classics, and Second Prize in the First Division of the French Department.

He was no less active outside the classroom. Small, wiry, and very fast of foot, he excelled in games that called for swiftness. He was popular in the school and when he returned in September of 1865 his classmates elected him Secretary of the Blessed Virgin's Sodality, an office that gave him rank as No. 3 boy in the entire College. He did not hold it long, resigning on November 9th because he was withdrawing from the College. Father Soulerin had been called back to France as Superior General, and Robert McBrady was one of his pupils who wanted to follow him. In this decision he was encouraged by Father O'Connor who had made a part of his course in France.





Five years in France, 1865-1870, gave Father McBrady a mastery of the Classics and of the French language. When he was in his eighties, Father Henry Bellisle gathered up some of his reminiscences. He was fond of recalling that St. Basil had a classical training and he noted that, "There has been a strong classical tradition in the Community. Latin, French, and Greek formed the background of our educational program. Mathematics and Science were not neglected. Indeed I felt myself better equipped to handle these two branches than anything else when I returned to Canada."

In 1867 he joined another student from St. Michael's College, Father James McEvoy, at the Feysin Novitiate. There and at Annonay he met the first and second generation of Basilians. Of these meetings he reminisced, "I did not know these older men very well, but from all accounts they were pious priests and good scholars. I knew Tracol. He was the last of the old guard. All looked on him as a saint, and justly so."

He was preparing for the Licentiate Degree from the University of Paris when the Franco-Prussian War broke out. Foreigners were advised to leave France at once and in the wild scramble to get out of the country he just managed to obtain passage on one of the last ships sailing for America. Back in Canada he was just getting used to hearing English spoken when Father O'Connor asked for





his services. The request brought forth a generous response and although he had been absent for five years, Father McBrady cut his stay at home to five days. At Assumption College, which the Congregation had just taken over for the second time, he had a little of everything to do. These are his recollections of his duties that first year: "My first assignment was to Third Year Latin. The work was strenuous for we were so few, only four of us, I think, for the whole school. I kept dormitory for two or three years, took my turn on recreation, got up my theology, and taught a full schedule. I slept in the dormitory and learned most of theology standing on a chair with my back to a pillar on which hung a lamp. I knew my theology too. O'Connor would stand no fooling. I learned all my theology under him. He used Gury in Moral and the Jesuit, Schouppe, in Dogma."

Father Denis O'Connor was indeed a strict disciplinarian who saw to it that both students and staff did everything that was required of them. Since the Church required the study of Theology before ordination, he was particular on that point. Classes might not be numerous, but they were faithfully held and conscientiously prepared. After four years of Theology, Bishop Walsh of London ordained him priest on May 30, 1874. The ceremony took place in the chapel of the old Bishop's Palace and in later years Father McBrady was wont to emphasize its smallness by declaring



that "his feet were sticking out the door". He was ordained in the morning and taught class again in the afternoon. He might have gone home for his First Mass, but to do would have left the College shorthanded, so he stayed.

Placing his work first was characteristic of Father McBrady. He maintained that, "There was always plenty of work to do at home." He was opposed to all social visiting. "A Basilian who is doing his work hasn't time for visiting. There is danger in it too. You will always find some damsel anxious to have an ecclesiastic hanging on her apron strings. I would throw a bucket of hot water on the Basilian who goes in for this sort of thing."

Assumption College, St. Michael's College and the Scholasticate were the only Houses in which Father McBrady was stationed. In each he served some years as Superior: Assumption College, 1901-1907; St. Michael's College, 1912-1915; and the Scholasticate, 1894-1898. He had the qualities of a good Superior, honesty, courtesy, piety and regularity, but he failed to realize that others did not always use them. His administrations were hampered by his failure to understand practicalities. Students found that they could get almost any permission if they would endure a withering torrent of sarcasm. One of them described Father McBrady's methods as "fortiter in modo, suaviter in re".





At the newly opened Scholasticate Father McBrady was not only Superior, he was practically the entire staff. For a while his marvellous physique was equal to the task, but in 1898 his health began to fail and he was relieved. A change of climate was deemed advisable and he was sent to Texas to recuperate. He was asked to stop at Waco and to investigate the offer of a foundation made by an alumnus of Assumption College. The pastor gave the old Assumption professor a royal welcome and unfolded a panorama of beautiful prospects. Father McBrady did not possess the outlook of a man of affairs. More practically minded confreres would have questioned the proposals for St. Basil's College, but Father McBrady was too much of a gentleman to make an independent investigation of the situation and he accepted at face value the figures of the young pastor.

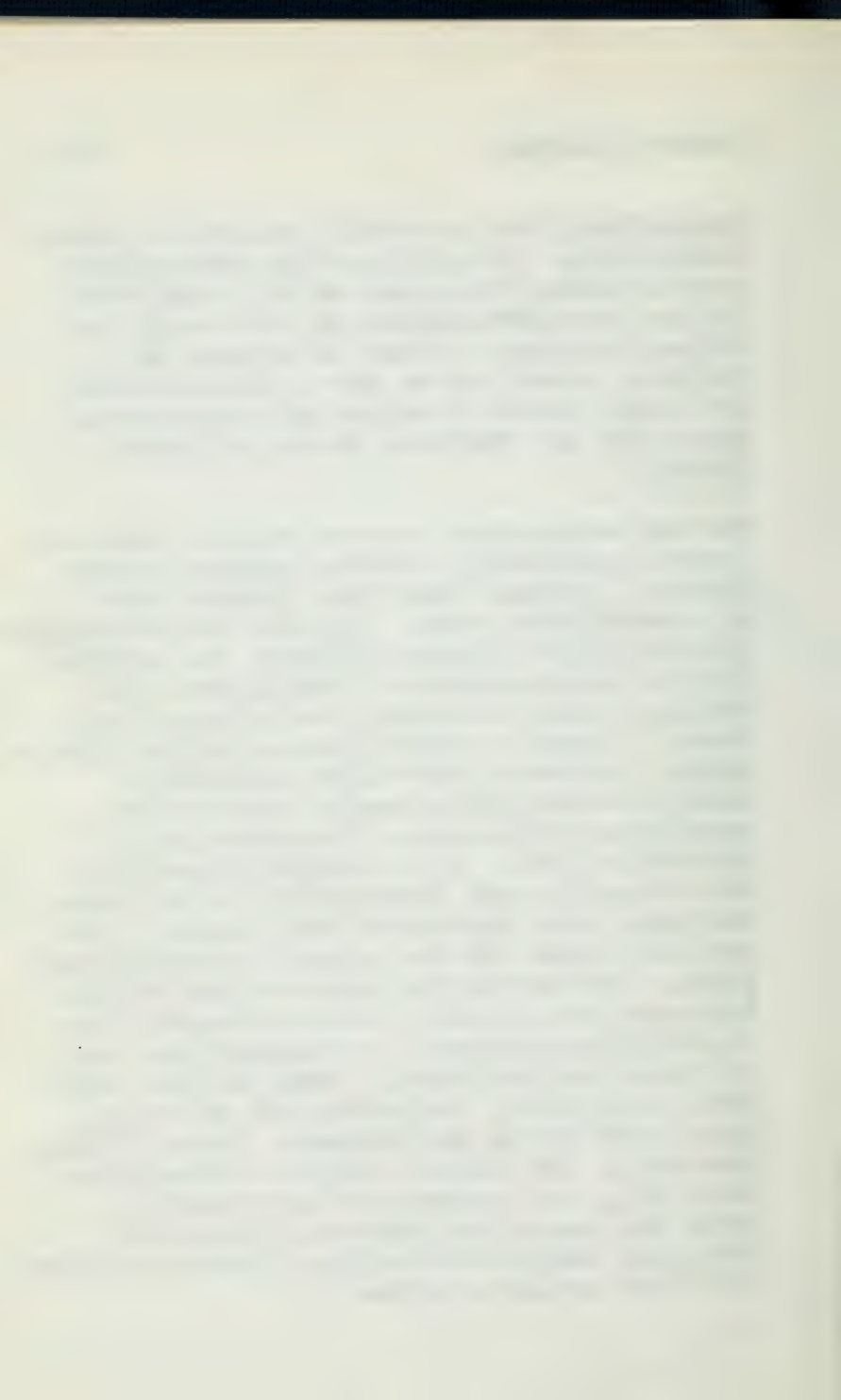
Father McBrady was better suited to the classroom. As a teacher he had few discipline problems. Students took no chance on provoking his tongue. One of his favorite expressions was to call a student by his last name and then add: "You know no more about the construction of that sentence than you do about the architecture of the dome of heaven."

Teaching was the lifelong occupation of Father McBrady. He taught almost from the day he left the Novitiate until a few years before his death. For over fifty years he carried a full timetable. In the classroom he could understand

The first thing I noticed when I stepped  
 out of the train was the cold. It was  
 a sharp, biting cold that seemed to  
 penetrate my coat. I shivered and  
 pulled my coat tighter around me.  
 The air was thick with the smell of  
 coal and the sound of the train  
 was still in my ears. I looked  
 around and saw a crowd of people  
 waiting for me. Some were  
 looking at me with curiosity, while  
 others looked at me with  
 indifference. I felt a little  
 awkward and out of place.  
 I was used to the warm, sunny  
 weather of the South. I was  
 used to the soft, white sand of  
 the beach. I was used to the  
 gentle breeze of the ocean.  
 But here, in the North, it was  
 different. It was a new world  
 and I was a stranger. I felt  
 a little lost and alone.  
 I looked down at my hands and  
 saw that they were cold. I  
 rubbed them together and  
 tried to warm them. I felt  
 a little better, but I still  
 felt that cold. It was a cold  
 that I had never felt before.  
 I looked up and saw a  
 sign that said "Welcome to  
 the North." I smiled and  
 waved to the crowd. I felt  
 a little more at ease. I was  
 here now and I was going  
 to stay. I was going to make  
 a new life for myself. I was  
 going to be a part of this  
 new world. I was going to  
 be a part of the North.

stupidity, but he would not put up with indolence. He taught with enthusiasm and expected the same of his students. In one way his enthusiasm lessened his effectiveness. After listening to a halting translation for a few minutes, he would break in upon the student and give his own version in magnificent prose.

In the early days he was called upon to teach practically every subject except music. Latin, Greek and French were his usual subjects. In the reminiscences gathered by Father Dellisle, he advised future generations of Basilians: "In dealing with students, be polite with them. They are your guests in the classroom. Prepare your work carefully. Assign tasks judiciously and correct exercises with care. Teaching is a priestly work. If a student does his work loyally and faithfully he is practising the virtue of obedience. His parents send him to school for this purpose. In furthering this effort of the boy you are helping him to observe the Fourth Commandment. A teacher too has to practice patience. Some of our boys have done well, and some not so well, but it makes no difference. What family has not a few black sheep? We welcome them all, and seize the opportunity, when the occasion presents itself of bringing them back to the pious practices of their college days."



As a scholastic at Assumption College, Father McBrady had charge of dramatics and of athletics. In his later years he defended the place of athletics in Basilian schools. "Priests always directed the play of our boys. It is part of our life. There is a real place for athletics in the life of the boys in this country. It is innocent sport and has many advantages, if not overdone."

A war in France kept Father McBrady from taking a University degree there. In Canada a shortage of teachers denied him the requisite time for higher studies here. He wasted no time brooding over disappointed. In his reminiscences he asserted: "When I became a priest I continued to study. I studied Latin and Greek and taught some Mathematics. We were pretty well up in the Oxford Movement and watched with interest its development. We read, as much as we had time for, the works of these distinguished converts. Newman appealed to us all."

He had the love of learning that characterizes the true scholar and to his books went practically all his leisure time. He studied in the summer as well as during the year. One old student quoted him as saying, "I like to read two pages of the Iliad without a lexicon before going to sleep."

Father McBrady was a lover of books, especially his own. Living as he did before the full Vow of Poverty, he had





a well stocked library. When one of his books was taken from it, he did not remain content with the moral principle, "res clamat domino", but became literally, "dominus clamans rei".

Father McBrady was a product of nineteenth century grammar, rhetoric and dialectic. He was a master of the first two; but, although he came to know theology well, speculative thought never attracted him. His heart was in belles lettres. The beautiful expression of a thought, the ring of a polished sentence had a fascination for him. For the History of St. Basil's Parish published by Miss Mary Hoskin in 1912 he wrote a short foreword which began:

"When you asked me to write a brief foreword for the interesting record you are preparing for the press, I hesitated, not because I did not deem it an honor to have my name associated with the story of the growth of St. Basil's parish, but because I felt that some other name than mine would be of better omen at the beginning of your little book. On reflection, however, I find that of all the Priests at St. Basil's I am the oldest, not indeed in years, but in my knowledge of things as they were in an earlier day. It is therefore not without a sort of propriety that you invite me to wish God-speed to your pretty book, and send it on its way with the sanction of one who knew the men who did the things out which your story is woven."



Common language suited Father McBrady so little that he practically never preached extemporaneously lest in doing so he fall short of his classical ideal. He wrote each sermon in full and then periodically burnt the accumulation lest he give in to using a favorite sermon over and over again. He was not above copying entire passages from celebrated pulpit orators, in particular from the great preachers of seventeenth and eighteenth century France. Once when he had given a special sermon in a city parish, the pastor declared to the curate, "That was too good to have been given for the first time." A little research enabled him to track down Father McBrady's source.

One year Father McBrady was called upon to preach the May devotions at Assumption College in place of Father Michael Ferguson who was ill. Father A.T. Burke was then a student in Theology at the College, one who kept a diary in which he made this comparison: "Father Ferguson speaks with plain simple language of sublime ideas beautifully put. Father McBrady's ideas are common but expressed in language only fit for the gods."

Once Father McBrady was asked to preach the Priests' Retreat for the Community. He asked to be excused on plea of poor health at the time and to forestall any future request, added, "retreats are not my line."





For many years Father McBrady was called upon to serve as chaplain to sisters, first at the Precious Blood Monastery, and later at St. Joseph's Convent. The only priestly function that he never filled was the singing of High Mass. His voice was rich, even musical, but he was tone deaf and could neither take nor hold a note. He is said never to have attempted even one High Mass.

With his confreres he wanted to share in all phases of community life. Once, when asked in old age about his legendary skill at billiards, he answered, "I tried not to be a drag upon my partner." He was charitable at all times. He might go so far as to describe someone as stumbling into rectitude, but he would not go beyond that.

The charity of Father McBrady had as one of its fruits humility. Once when he was over eighty and his memory for faces was poor, a confrere posed as a secular priest who wanted to become a Basilian. "What do I do to become a Basilian?"

"Make application."

"I did and was refused."

"Was any reason given?"

"My marks were too low."

Father McBrady reflected for a minute and then answered: "There must be some other reason."

During his last years at St. Michael's College he retained a surprising command of language and no matter how much his



mind seemed to be wandering, he was able to entertain guests at table. He had made it a life long rule to be agreeable to others. He was at his best when with visiting priests. He told Father Bellisle, "Priests have always been welcome in Basilian houses. It is a long tradition. We give them a meal and a bed, and are glad to see them come and sorry to see them go. Old students, clerical and lay, have always been welcome, even those who were expelled, if they have the courage to come back. They are all members of our family."

In his reminiscences he described the early generations of Basilians as "very simple in their manner of living. They got up at five-thirty in the morning, as we do; they went to Meditation, said their Mass, and then taught all day long. Some of them were brilliant men and all of them were hard workers. Hard work seemed to be the order of the day both in this country and in France. Everyone realized that 'Man was made to labor and birds to fly.' We learned a lot of scripture off by heart. The first thing in the morning we were asked to recite ten verses from memory, and then, later, the whole of the chapter, and so on until we had mastered the whole Gospel. This went on every day with the same regularity as the sunrise."

Hard work was the lot of Father McBrady as a boy at home, as a student at St. Michael's College and in France, and





Above all during the formative years of the Congregation in America. During those years, "A Basilian in this country was a hard-working apprentice under a journeyman who taught him his trade. He had to teach, to preach, to hear Confessions. He was priest and teacher. The colleges were just beginning. They had to struggle for the right to live. We had to do many things which in more prosperous times would not have been imposed. We did it cheerfully, glad to serve the Church of God in a country which was still pioneering."

A wonderful community spirit made this hard work bearable, even enjoyable. "We were a happy-go-lucky lot of fellows. We had a good time together, we got along so well. We had our differences, but the sun always came out after the storm."

The son of a hardy pioneer, Father Robert McBrady possessed a physique almost without a flaw. He used it prudently, protecting himself from inclemencies of the weather, careful to get the proper amount of rest, and seeking suitable remedies for any little ailments that came his way. Only once did his health fail him, when overwork as Master of Scholastics forced him to rest near the close of the nineteenth century. He recovered and was able to work for another thirty years. In 1929 he was stricken with pneumonia and this time the impairment of his health was permanent. He recovered





from the pneumonia but old age would not let him go back to work. One by one he had to give up preaching, teaching, his chaplaincies.

It was very noticeable that when his beloved classical studies lost their hold on his enfeebled mind that his devotions kept their regular place. His breviary, his beads, his visit to the Blessed Sacrament and his daily Mass remained clearly in his mind. On the occasion of his diamond jubilee in 1934 no public celebration was possible. He said Mass privately in the morning, accepted congratulations from his confreres during the day, and in the evening gave Benediction.

It was a hard blow to him when some months before his death he had to be restrained from saying Mass and taken to the College Infirmary where he could receive the care he now needed. He died there on May 4, 1936. One of his former students from St. Michael's College, Bishop R.M. Dignan of Sault Ste. Marie, sang his Funeral Mass, and another Bishop, a former student of Assumption College, Bishop Denis O'Connor of Peterborough, preached.

Grammarian, linguist, orator, Father McBrady was a teacher who never taught a lesson without preparing it; a priest who never preached a sermon without writing it. His voice was heard in the classroom during more than sixty years;



his lips pronounced the words of consecration more than twenty thousand times, yet when his wearied limbs could no longer carry him to the classroom and his withered hands no longer hold the Sacred Host, he declared that his greatest achievement in life was that he "said his prayers and did his work."

## MICHAEL THOMAS ROACH

1873-1936

Father Michael Thomas Roach was born at Brechin, Ontario, on June 27, 1873, the son of Thomas Roach and Cecilia McGrath. His parents were Irish immigrants who met in Grey County and were married by Father P.X. Granottier in St. Mary's Church, Owen Sound, on February 5, 1866. Father William Roach was his younger brother, born two years later who outlived him by twenty-five years.

When their children began to grow up, his parents moved to Toronto so that they might receive the advantages of a good Catholic education. "Tom", he always went by his second name after his father, entered St. Michael's College in September of 1889. He was then a husky sixteen year old, average in height, heavy of frame and endowed with prodigious strength. On the campus he built up an enviable reputation in those sports where he could use his





great strength, e.g. rugby, soccer, baseball and handball. By the time he was out of his teens his playing weight was about 200 pounds and when he was on the field there was never any doubt about a good big man being better than a good little man. His achievements on the athletic field were matched by his progress in the classroom and he won his share of school medals and prizes.

His teachers welcomed his decision to apply for admission to the Novitiate. He recieved the religious habit at the Toronto Novitiate on September 9, 1895. His younger brother William followed him to the Novitiate and the two were ordained together on July 28, 1901.

Father Thomas Roach's first appointment was to St. Michael's College where he taught Mathematics. In 1904 he was named Treasurer. The school year 1907-1908 took him to Kalamazoo, Michigan, to organise a High School under the name of Gibbons Hall. When this foundation was given up at the end of one year he was sent to St. Thomas College, Houston, as Treasurer. Two years later he was a member of the first Basilian staff at St. Thomas College, Chatham, New Brunswick, in the dual role of teacher and treasurer. When it became obvious that St. Basil's College, Waco, Texas, was not making satisfactory progress he was sent there in 1914 in the hope that he might be able to bring about a financial miracle. He was a



a good treasurer but no miracle worker and St. Smail's College was closed in 1915 with Father Roach moving on to Assumption College as treasurer.

In 1916 his talents were channelled into parochial work with an appointment as pastor of St. Mary's of the Assumption Church, Owen Sound. It was the church in which his parents had been married and Father Granottier who had married them was living in retirement at the rectory. At St. Mary's Father Thomas Roach spent nine years, the happiest and to judge from externals, the most fruitful years of his priestly life. He was a wonderful preacher. His sermons were always carefully prepared, usually written out, and invariably filled with practical advice suited to the needs of his congregation. He was tremendously popular with the country people. The parishioners at the Dornoch Mission showed their appreciation of his work by presenting him with a car. The people in Owen Sound marked his fiftieth birthday by giving him a richly ornamented chalice.

His financial acumen found an outlet in the material needs of the parish and its Missions. Under his leadership the parish celebrated the Golden Jubilee of the present church building, 1871-1921. He commissioned Father Albert Hurley to write a parish history to commemorate the occasion. In preparation for the Jubilee he revitalized existing parish



societies and founded new ones, e.g. the Holy Name Society and the Knights of Columbus. At the same time he made a number of improvements in the physical plant.

After nine years as pastor at Owen Sound, Father Thomas Rosch was transferred to Assumption Parish, Windsor, as an assistant. During the year 1927-1928 he was Treasurer at St. Basil's Novitiate, Toronto. He returned to Assumption Parish in 1928 and in 1930 received his last appointment, to St. Anne's Church, Detroit. In 1933 he began to take treatment for diabetes. It was the first weakening of his robust constitution. Three years later he learned that he was suffering from an advanced state of cancer. He died in St. Michael's Hospital, Toronto, on September 27, 1936, and was buried in Mount Hope Cemetery.

Love of outdoor life replaced participation in active sports in Father Thomas Rosch's later years. He became an enthusiastic hunter. Year after year he took holidays in the Fall, during the deer hunting season, and usually managed to bring back venison.

Father Thomas Rosch had a partiality for concrete. He was wont to recall that he had put down the first concrete floors in the basement of St. Michael's College and that they were still in good condition thirty years later. Novices who replaced some old wooden





walks during the year he was Treasurer at the Toronto Novitiate knew why they lasted so well at St. Michael's. Father Roach was not the type of treasurer to skimp on concrete. No ordinary walks, three or four inches thick would satisfy him. They poured substantial walks, seven to nine inches thick, with all the concrete mixed by hand. At Owen Sound he built a substantial veranda with such a solid foundation that forty years later part of it was enclosed and made into offices. Father Thomas Roach's love of concrete was expressive of his physique and personality — strong, rugged, and built to endure.

JOSEPH IGNATIUS KENNEDY  
1869-1938

Shortly after the evening meal on Tuesday, October 11, 1938, the priests of St. Michael's College were summoned to assist a dying confrere. When the time for the evening exercises approached, one by one they drew near his bedside and raised their hands in a last blessing, then they went to the community room for night prayers and spiritual reading. Halfway through the reading the priest who had remained with Father Joseph Kennedy interrupted the reading to announce that he had just died.

Joseph Ignatius Kennedy was born in Lindsay, Ontario, on July 22, 1869, the



son of John Kennedy and Mary Ann Wheeler, a prominent Lindsay family. His father kept a clothing store. He was one of eight children, six boys and two girls. When he came to St. Michael's College in the Fall of 1883 he was a timid boy and a bit homesick. His teacher was Father Pierre Chalandard, a priest with a formidable physique, a fierce looking face and a powerful voice. When he roared the class shivered, none more than Joseph Kennedy. Most boys got to know him and realized that behind his voice was a kindly spirit, but Father Joseph Kennedy was one of the exceptions. At the end of the year he collected prizes in Latin and Religious Knowledge, the Good Conduct Prize for the Junior Division and then went home to stay.

Seven years later, grown to man's estate, he returned to St. Michael's and completed the classical course. Once again he collected prizes, this time in French. In 1893 he went to the Petit Séminaire Ste. Thérèse in the Province of Quebec where he taught junior classes and continued his own studies. During these years it became clear to him that he had a vocation to the priesthood in a religious community. He entered the Toronto Novitiate in 1897 and after first profession on August 22, 1898, resumed his studies for the priesthood. He was ordained in St. Basil's Church, Toronto, on August 24, 1900.

Father Joseph Kennedy was proud of his fluency in French and was eager to use it. His first appointment as a priest





was therefore to Assumption Parish, Windsor. In 1907 Father Francis Forster left him in charge at Assumption College over Easter and he promptly broke all traditions by granting the students Easter holidays. Shortly afterwards he was transferred to St. Basil's College, Waco, Texas. Later he returned to Assumption College. Another appointment took him to St. John the Baptist Parish, Ashurstburg, as assistant. He was at the Toronto Novitiate in 1919-1920, returning to Assumption Parish in the early 1920's. Later in this decade he was on the staff of St. Michael's College. He was appointed to St. Mary's Church, Owen Sound, in 1934 and was on sick leave from this appointment when he died at St. Michael's College.

In his various assignments Father Joseph Kennedy was known as a priest who was always ready to put himself out to help a confrere. He was a very good confessor, always willing to hear a confession and was noted for his kindness to penitents.

Irish history was the lifelong study of Father Kennedy. Three times during his life he visited the land of his forefathers and each time he sailed directly to Ireland and then returned without ever going to England or the continent.

Father Kennedy was an amateur poet who preferred writing in Latin to English. In 1920 he made a Latin translation of J.G. Whittier's, The Red River Voyageur.



Out and in the river is winding  
The links of its long, red chain  
Through belts of dusky pine-land  
And gusty leagues of plain.

Cedit anani e longinque  
Campis praebens gramina;  
Amoenum visu e propinquo:  
Pinus, herbae stamina.

His poetry was a source of amusement to many of his confreres. When he wrote in Latin they would tease him, saying that it was not the classical Latin as expounded by Father Robert McGrady. Father Kennedy believed that eating onions would cure a cold and other minor ailments and that eating an onion a day would keep a person in good health. He wove this philosophy of health into a poem called, "Ode to an onion".

Father Joseph Kennedy was a dreamer. He loved to visit cemeteries where he spent hours looking for Irish names and for unusual inscriptions. He was also absent-minded. When sent out on Sunday work, some trifle might easily engage his attention and he would forget about the necessity of getting to the parish on time. As one pastor put it: "You could tell from his sermons that he was a priest who made his meditation every day, but you could never be sure beforehand whether he would get to the church in time to preach them." This characteristic pursued him even after death. The hour appointed for his funeral passed,





people were in the church, the clergy were in the sanctuary and still the Mass did not begin. A phone call to the Chancery Office established the fact that the Archbishop of Toronto had completely forgotten about promising to sing the Mass.

HENRY STANISLAUS BELLISLE  
1891-1938

Henry Stanislaus Bellisle was born in Georgetown, Ontario, on November 12, 1891, the son of Joseph Bellisle and Margaret Heavin. Three days later he was baptized in Holy Cross Church. His parents moved to Toronto where he was confirmed in St. Helen's Parish, but it was from St. Francis Parish that he came to the Novitiate. The pastor, Msgr. W.A. McCann, was a good friend of the Congregation and when he wrote a letter of recommendation for his young parishioner he described him as "a young man out of a thousand."

The authorities at St. Michael's College were well aware of this. During his high school course "Harry" Bellisle had repeatedly won both first class honors and the good conduct medal. He continued at St. Michael's College through graduation from the University of Toronto with a B.A. at the age of nineteen. His class, that of 1911, has since been called the "prophecy class" from the accuracy





with which the College Yearbook predicted their future careers.

The prophecy foretold that "Harry" Bellisle would one day be Superior at his Alma Mater. The first step towards this was admission to the Toronto Novitiate on August 15, 1911. The next was ordination to the priesthood on September 26, 1915. He then completed his theological course at the Catholic University of America, Washington, during the year 1915-1916 and at the same time obtained an M.A. in Philosophy.

The first priestly appointment of Father Bellisle was to Assumption College, Windsor, where he remained until 1919 when he came back to St. Michael's where he was to fill practically every post both in the classroom and in the administration. He taught subjects for which he was well prepared, and when there was no one else available he would volunteer to teach a subject he had never studied, somehow finding the time to get it up so that his students never found him unprepared.

When the High School Department was separated from the College Department in 1921 Father Bellisle was appointed its first Principal, a post he held until 1927. During his term of office he taught two or three classes each day, gave one or two courses in Philosophy in the College Department, looked after a College residence, and still found time to coach rugby and hockey teams. His



health, the robust health of a vigorous athlete, was equal to his many duties, but it was not equal to his next appointment. Father Bellisle was a life long student of St. Augustine. In 1927 he was appointed to Graduate Studies and sent to Paris to obtain a Doctorate in Philosophy. Away from the companionship of his confreres, he became terribly homesick with the result that his health failed. Within a few months he was back in Toronto.

Father Bellisle was appointed Superior of St. Michael's College in August 1931. He took charge at a time when the economy, already depressed, was sinking still lower. In this situation he reminded his staff, "We have been taught by the noble men who preceded us here never to refuse a deserving boy. This has brought a blessing upon our work." To enable as many boys as possible to obtain a Catholic education, he reduced the fees in the high school department. Because many could not afford car fare to the centre of the city, he opened branches for Grades IX and X, off Queen Street in the east end and off Bloor Street in the west end.

As an educator he set high ideals for himself and for his staff. Although he had taught algebra in the high school department while still in his junior year at University, he ended the traditional Basilian practice of apprenticeship teaching by scholastics by refusing to give a timetable to any teacher who was not a university graduate.





In the Arts Department he was confronted with a change in the admission policy of the University of Toronto that made graduation from Grade XIII a requirement for entrance. This would cut off the flow of American students at a time when St. Michael's College needed enrolment. To get around this difficulty Father Bellisle introduced the Western, now the Freshman, course for American students. He was a man's man and rejected overtures for a measure of co-education in the College Department.

In the course of his duties Father Bellisle was called upon to give a number of talks on education. He gathered some of these into four pamphlets published at St. Michael's College because he believed that "the office of teaching can be exercised both by the spoken and the written word." He felt that Basilians should use both these means of communicating truth. His pamphlets and other writings provided Father Robert Fischette with enough source material for a Master's thesis at the University of Detroit on Father Bellisle's Philosophy of Education.

In conferences to his staff he pointed out that, "No two boys are alike. One boy is not equal to one boy. They come to us from homes which are different, from environment which is different. They have different religious preparation, and so they cannot be treated alike. They have, too, individual characteristics which must be taken into account in our dealings with them."



In his dealings with students he was always fair and he was a wonderful exponent of the Basilian practice of mixing with students outside of class. He repeatedly urged the priests and scholastics at St. Michael's to do likewise as part of the mingling of the active and the contemplative in the Basilian way of life. "The studious professor who neglects his students errs just as seriously as the active professor who neglects his studies. The contemplative and the active life must be combined, each holding the place proper to it if the teaching office is to be fulfilled." He frequently placed before his confreres this spiritual ideal: "We must keep in mind that teaching for us is a spiritual work of mercy. We serve Christ in His members. His members are the students committed to our care. We are coadjutors of God in the teaching office."

During Father Bellisle's term of office prominence was given to athletics at St. Michael's College. Nevertheless, as Superior he did not watch the college teams play. Previously he had always been an enthusiastic spectator who made his presence at the games felt. Now he confided to a confrere, "As superior you can't do the things you used to do." He gave his full support to an already successful hockey team. The college football team was withdrawn from intermediate intercollegiate competition and entered in the Senior League of the





Ontario Rugby and Football Union. His vigorous policies strained relations with traditional opponents, but Father Bellisle was the type of man who always played to win.

St. Michael's College had made a public appeal for funds in 1929, a few months before the depression began. The campaign was nominally successful, but changed conditions made it impossible for many donors to pay their pledges. Lay advisers told Father Bellisle that he did not have enough money to put up the buildings envisaged at the time of the campaign and they warned him against investing in stocks and bonds. On their advice he invested college funds in farm land in York County.

The highlight of Father Bellisle's term as Superior at St. Michael's College was the visit in June 1934 of Cardinal Villeneuve. It had been fifty years since a Canadian Cardinal had visited Toronto. The occasion of His Eminence's visit was the conferring of an honorary degree on him by the University of Toronto. For this reason Cardinal Villeneuve was the guest of St. Michael's and Father Bellisle arranged a program worthy of a Prince of the Church. In keeping with the solemnity of the occasion he bought a top hat which he was observed carrying on all occasions that called for a hat, but he was never seen actually wearing it.





Shortly after the visit of Cardinal Villeneuve, Father Bellisle was stricken with a coronary thrombosis. Physicians assured him that if he took things easy he could look forward to many years of life. At the same time they warned him that if he attempted to resume anything like his former schedule of work, he could expect to live not more than four or five years. It was not easy for Father Bellisle to give up his former activities. Relieved of the office of Superior at St. Michael's and transferred to St. Basil's Seminary, he continued teaching at St. Michael's and at the Institute of Mediaeval Studies. In 1935 he was transferred to Assumption College where he taught until his death on December 28, 1938.

At Assumption and at St. Michael's, Father Bellisle was beloved by priests. He had the knack of making them feel welcome and of putting them at their ease in his company. His ability to make people feel at home in their old school arose from his conviction that a Basilian's "duty towards our students does not cease with their departure from our midst. Teaching is spiritual almsgiving. The Lord loveth a cheerful giver."

With his confreres, scholastics as well as priests, Father Bellisle continued to take part in sports up to the time of his heart attack. Whether he was playing handball, baseball or hockey, the game was strenuous, at times rough, but always friendly.



Father Bellisle was a Basilian, first and foremost. He was remarkable for his attention to aged confreres. Father Thomas Heydon was a confrere who had not taken the full Vow of Poverty and who in his old age incurred heavy medical bills that were his personal responsibility. Father Bellisle saw to it that little revenues came his way which freed him from having to ask for charity. Because both Father Heydon and Father McBrady claimed to have the secret of the perfect salad, he had two bowls of lettuce placed on the table at St. Michael's and he made it a point to eat some salad from both of them.

His presence in the community room was always a joy to his confreres who conferred on him the nickname, "Happy". His infectious laugh and his charity quickly gathered a group about him. He had the knack of always turning the conversation to the virtuous side of things. A confrere once asked him, "What commandment is broken most frequently?" Without hesitating he answered, "Don't be silly. Charity."

CORNELIUS J. SHEEHAN  
1902--1939

Father Cornelius J. Sheehan was born in Cleveland, Ohio, on April 17, 1902, the son of John J. Sheehan and Catherine





Abern. A second Basilian vocation from this family was Father William Sheehan, a younger brother. Cornelius was an exceptional child, strong in body, gifted in mind and endowed with remarkable piety. Before he had completed grade school he was sent to St. Joseph's Preparatory Seminary to foster a vocation to the priesthood. From the Preparatory Seminary he went to Assumption College for High School and College.

At Assumption "Con", as he was generally called, built up between 1916 and 1924 an "all-time" reputation in athletics. He was good at practically every game and was capable of rising to heights of brilliance and of inspiring teammates to superhuman efforts. His scholastic record matched his ability in athletics and his exemplary life was a constant source of edification. After graduating with a B.A. from the University of Western Ontario he entered the Toronto Novitiate and was admitted to first vows on October 11, 1925. Bishop McNally raised him to the priesthood in St. Basil's Church, Toronto, on June 29, 1929.

As a scholastic Father Sheehan attended the Ontario College of Education, Toronto during the year 1926-1927. It so happened that there was with him in the same class another outstanding scholastic, Father Joseph McCahey. The Professor of Educational Psychology was a brilliant lecturer with a flair for making shocking statements to gain and



hold the interest of his students. By pre-arrangement Father Sheehan and Father McGahey sat on opposite sides of the room and showed no special friendship. Every statement made by the professor that was at variance with thomistic philosophy and Catholic principles was promptly challenged by Father McGahey. Father Sheehan would then ask the professor to explain some point more fully and when Father McGahey pressed home his point he would take the professor's side in the argument. Between them they gave the class a good outline of Catholic principles. At the end of the year Father Sheehan was offered a scholarship to do advanced work in Educational Psychology.

Not quite ten years of priestly life were granted to Father Sheehan. He taught at St. Michael's College School and at St. Thomas High School, Houston. In addition to his teaching he was put in charge of athletics. He was a fine influence among students, especially athletes, because he appreciated their problems and could talk their language to them.

Later Father Sheehan was on leave in his native Diocese of Cleveland. While on a trip with a priest companion, Father John Madigan, to visit his sister in Newton, Massachusetts, he met with a fatal accident on the highway outside Vinsted, Connecticut. Father Madigan was killed instantly but Father Sheehan



remained conscious for some hours and was able to receive the last sacraments. He died on February 6, 1939. His body was brought to Toronto and he was buried from the church of his ordination.

CHARLES FRANCIS ROE  
1916-1939

Mr. Charles Francis Roe was born in Detroit on November 19, 1916, the son of George Roe, an old boy of St. Michael's College School, and Martha Wolfstyn. A sister, Catherine, was the only other child in the family. He attended Catholic Central High School, then located in downtown Detroit beside Holy Rosary Church. In 1934 he graduated and applied for admission to the Novitiate.

At the Toronto Novitiate the no-smoking rule was a perpetual problem for Mr. Roe. In a moment of weakness he would give in and start smoking. His Master of Novices, Father Edward Tighe, would become aware of this and after night prayers would say to one of the novices, "Ask Mr. Roe to come to my room at five tomorrow morning." Charlie would suspect that Father Tighe had caught him smoking and he would put in an uneasy evening fearing that in the morning he would be told to pack and leave. He really wanted to be a Basilian and he would promise





himself that if he was allowed to stay he would never again smoke in the Novitiate. Next morning when he knocked on the Master's door, Father Tighs would tell him to go away, that he should not be up before the rising bell. Nothing more would be said and for a few days Mr. Roe would keep his resolution until the craving for a smoke became too strong and once again he would receive a message from the Master of Novices. He was professed on September 12, 1935.

Mr. Roe was appointed to St. Michael's College for his Arts course. He was a genial, friendly scholastic of medium height and inclined to stoutness. In August of 1938 it was decided that he should temporarily discontinue his studies at the University of Toronto because he had not removed a First Year supplemental in French. He was appointed to First Year Theology at St. Basil's Seminary and also asked to serve as an assistant in the library of the Institute of Mediaeval Studies. At this time some felt that his academic troubles would disappear if he would place himself at the disposition of his professors as readily and completely as he undertook to do things for others. He was always eager to oblige a confrere. Towards the end of Lent in 1939 he suffered an attack of appendicitis and died in St. Joseph's Hospital, Toronto, on March 26th.



1914 - 1939

Mr. Edward Gerard McCarroll was born at Alliston, Ontario, on July 18, 1914, the son of Edward McCarroll and Mary O'Hara. At the age of sixteen, Gerard, he went by his second name, suffered an attack of rheumatic fever which forced him to withdraw from school and to abandon temporarily his desire of becoming a priest. After a period of convalescence he completed high school, attended a business school and then at the age of 22 came to Toronto where he found employment as a bookkeeper and junior office manager with a manufacturing firm.

Mr. Gerard McCarroll lived in St. Basil's Parish and took an active part in the Legion of Mary and in a parish study club. He also became a Franciscan Tertiary. In 1938 he felt that his health was now strong enough to enable him to study for the priesthood and he applied for admission to the Novitiate. Before he was accepted a medical opinion was obtained to the effect that his heart condition would prevent his doing heavy manual labor but that it would not necessarily prevent him from undertaking a heavy program of studies. He entered the Novitiate on August 5, 1938, and received the religious habit on August 14th. He was one of the best rule keepers of that year. He was also remarkable for the amount of time that he spent in prayer before the Blessed Sacrament. Although he was not in good health and was older than most novices, he even made some attempt to join in the evening baseball games.





The good health enjoyed by Mr. McCarroll during his two years in St. Basil's Parish did not carry over into the Novitiate. Almost from the beginning his health was poor and he was confined to his room on many days. He made good use of this solitude for the advancement of his spiritual life. In sickness he was a model of patience and of good humor. During Lent he was forced to spend much time in bed and when his condition did not improve it was decided to send him to St. Joseph's Hospital. On Holy Saturday, as the evening Angelus was ringing, he was carried out the front door of the Novitiate on a stretcher. He turned and remarked rather wistfully to Father Megan who was accompanying him, "I hope that bell is not ringing me out." In the hospital his condition became grave and he was admitted to profession. Shortly afterwards he died on August 26, 1939. He was buried with his family in Alliston Cemetery.

JAMES HUGH WHELAN  
1902-1940

Many are the anecdotes told about the comparatively short life in the Congregation of Father "Jim" Whelan. All are amusing and for the confreres who lived with him they evoke the memory of a fine priest and a delightful personality. Every religious community and



every diocese has a certain number of priests who are regarded as "characters". Father Whelan was much more than a "character". Beneath a facade of drolleries and seemingly casual observations on people and events, there was an intensely earnest, hardworking confrere who was gifted with a keen and practical mind.

James Hugh Whelan was born at Westport, Ontario, in the Archdiocese of Kingston, on April 27, 1902, the son of John H. Whelan and Maryanne Lynett. He received his early education in his home town before he came to St. Michael's College, Toronto, in 1921. After graduating in Arts he enrolled at Osgoode Hall, Toronto, to prepare for a career in Law. Shortly after his classes had begun his zeal for souls and for God's work in the world caused him to change his plans and he entered the Toronto Novitiate where he received the religious habit on October 12, 1925. After first profession he attended the Ontario College of Education in 1926-1927. He was ordained priest on December 21, 1929.

Aquinas Institute, Rochester, was his first full-time teaching appointment. There, from 1930 to 1932, his zeal for souls found an outlet in work among boys and young men. He had a tremendous love for their welfare, being especially attracted to the unexceptional, the seemingly negative and the overlooked students. In 1932 he was transferred to Holy Name Institute, Detroit.





This small high school at Blessed Sacrament Church had just been accepted as a second Basilian High School in Detroit. In 1933 he was named Superior and Principal, posts in which his winning personality contributed much to the successful establishment of this school. He was one of those rare persons whom everyone seemed to like and who was disliked by no one. Father Whelan possessed in an outstanding degree a deep-seated and unflagging interest in people. He was genuinely interested in everyone with whom he had any dealings, no matter how unprepossessing or inconsequential that person may have been. He found something worthwhile in everyone he met and this attitude drew from them the response of liking him and of communicating with him.

In 1934 Holy Name Institute and Catholic Central High School were amalgamated with Father Whelan as Superior and Principal. Under his direction the buildings of Holy Name Institute were enlarged while the name was changed to Catholic Central High School for Boys. During his administration the "new" Catholic Central grew to be the largest Catholic High School for Boys in the State of Michigan.

Growth in size was matched by a strengthening of educational policies. At recreation Father Whelan would talk lightly about confreres wasting their time studying when they might be enjoying life, but at the same time he was devoting





every moment he could spare to study. He obtained an M.A. in Philosophy from the University of Toronto in 1932 just before he left Rochester. In Detroit he took courses at Assumption College and at the University of Detroit which led in 1936 to a Michigan Teachers' Certificate qualifying him to teach English, French and History. He inspired his staff with a desire for academic excellence.

The interests of Father Whelan extended beyond Catholic Central. For several summers he spent a few weeks in New York State canvassing for students for St. Michael's College. It was tiring work but from his labors came many fine students.

At all times Father Whelan was a fine community man whose wry comments on anything and everything made him good company for those living in the same house. As Superior he had a way of making confreres feel that they were working with him rather than under him. He was a humorous Irishman who loved to make jokes at the expense of other nationalities. Once in the scholasticate when he finished a book at public reading and knowing that the next reader would be a scholastic who was proud of his Scotch ancestry he contrived to have selected as the new book, "The Lives of the Irish Saints."

Father Whelan had just completed six years as Superior at Catholic Central,



six years of expansion and consolidation, when he was stricken with a heart attack and died on June 5, 1940. Ordained a few months more than ten years at the time of his death, he had crowded into his short life a great deal of zealous work and he had spread a cheerful brightness among his confreres and among his students.

VINCENT IGNATIUS DONNELLY  
1871--1940

Father Donnelly was one of three priests who chose to remain with the Congregation without taking the revised Vow of Poverty in 1923. He had a sister towards whom he felt a financial responsibility and felt that the old vow left him freer to assist her. He also used this freedom for many small personal charities to students at Assumption College during the hard times of the depression years..

Vincent Ignatius Donnelly was born in New York City on November 26, 1871, the son of Edward Donnelly and Mary McKenna. He received his early education there and then came to St. Michael's College, Toronto, in 1888. Four years later he became a member of the first class of novices at the newly opened Toronto Novitiate, being received on August 23, 1892. He was the longest lived of his class but even he fell short by two





years of living to witness the Golden Jubilee of the Toronto Novitiate. The cycle of his life closed in his native city on October 1, 1940, while he was visiting his sister.

Shortly after his ordination, on June 24, 1898, he was appointed to the newly opened St. Basil's College, Waco, Texas. He went there with Father Charles Collins, bringing with him a supply of vestments. The newly opened College began classes in a remodelled two storey building with an average enrolment of about 60 boys, a varied group that included some who had been refused admission by other schools. During this first year the Superior, Father Thomas Hayes, was stricken with typhoid fever and much of the work of the school fell on Father Donnelly's shoulders. At the end of the year he moved on to another pioneering project, the opening of St. Thomas High School in Houston where his fellow novice, Father Nicholas Roche, had been appointed Superior.

Father Donnelly was enthusiastic about Texas. In a letter written to Father Francis Forster on November 28, 1914, he asserted: "Given our own men to staff the houses, Texas could be made a paradise in every respect." He went on to predict, "Don't forget taht the present war will eventually help Texas more than it is now sadly hurting it." The purpose of this letter was to urge Father Forster to use his influence to keep St.



Basil's College open. His interest extended to soliciting donations from his friends, but his plea and his effort were not enough to save St. Basil's College. It closed in 1916.

Father Donnelly was an eloquent preacher who soon became known as "the silver-tongued orator of the South." He could and did preach effective short sermons but it was a constant battle, often a losing one, to get him to restrain his eloquence. Father Francis Forster once reminded him that Father M.J. Ferguson, an eloquent preacher of the early days of St. Michael's College and Assumption College, used to advise young priests, "If the preacher could not strike oil in fifteen minutes he should change his auger."

As Father Donnelly's reputation grew he was transferred to St. John the Baptist Church, Amherstburg, in 1916, in order to leave him freer to accept pulpit engagements. He welcomed the opportunity for more preaching but dreaded another aspect of parish life. He was personally very scrupulous and as much as possible he avoided hearing Confessions. Wherever he went to preach a Mission he would ask a confrere to accompany him and to hear the Confessions. He was appointed to St. Anne's Church, Detroit, in 1921, remaining there for some years before returning to Amherstburg. He was at St. Michael's College, Toronto during the year 1930-1931. Four years at St. Anne's in Detroit followed this appointment.





His last appointment was to Assumption College. Although he died in New York City, he was buried from Assumption Church to Assumption Cemetery.

Father "Vinnie" Donnelly was a born story teller. He loved to recall his early years at St. Michael's College and in Texas and in his description of scenes he had a poet's gift for the use of words. In these and in all conversations he was extremely charitable. In his anecdotes he could not be teased into saying an unkind word.

#### RICHARD THOMAS BURKE

1859—1941

Father R.T. Burke, always referred to by his confreres as "Dodger", was six feet tall with an erect carriage that made him look every inch the dignified Irish pastor. He was never known to say one word or to do a single deed that would lessen the respect due to the priesthood. At his appointed duties he was punctual and exact in their performance.

Richard Thomas Burke was born at Dundas, Ontario, on February 15, 1859, one of five children born to Martin Burke and Bridget Burke. Although he always called Dundas his home, his parents moved around while he was a boy and it was while living at Sheffield that he attended Galt Collegiate Institute and the classes of a celebrated Dr. Tassie.





At this time he obtained a third class Normal teaching certificate for public schools, but instead of accepting a position he came to St. Michael's College in 1878 in the class of Belles-Lettres. He continued on through Rhetoric and First Philosophy, winning prizes in Greek, History, Geography, English, Trigonometry, and General Proficiency. That he had a vocation to the priesthood was evident and in September of 1881 he was invited to join the staff of Assumption College while continuing the study of Philosophy.

In September of 1882 Father Burke went to the Grand Seminary at Montreal to begin the study of Theology. The strain of Seminary routine proved too much for his health and he was obliged to leave at Christmas. With the consent of the Bishop of Hamilton he arranged to resume the study of Theology at Assumption College where some Basilian scholastics and a few candidates for the diocesan priesthood were studying under Father Denis O'Connor. He was ordained in St. Augustine's Church, Dundas, on August 28, 1886.

After ordination Father Burke served as assistant at Arthur, 1886-1889; Paris for a few months in 1889; Galt, 1889-1890; and Fenton, 1890-1892. Then he was appointed parish priest of Oakville. During these formative years in the priesthood he had kept in contact with Father O'Connor and the staff of



Assumption College. As a student there he had conceived an ardent attraction for the Basilian way of life, but in view of the shortage of priests in the Diocese of Hamilton he felt under an obligation to return there. Early in 1900 he obtained a release from his oath of serving in his native diocese, resigned the parish of St. Andrew, Oakville, and entered the Toronto Novitiate. He was professed on May 16, 1901.

His first appointment as a Basilian was to the staff of St. Michael's College. In 1904 he was moved to St. Basil's College, Waco. One year later he was back at St. Michael's. In 1906 he returned to parish work as pastor of St. Mary's Church, Owen Sound. Father Burke remained there until 1916 when he was loaned to the Bishop of Hamilton who appointed him administrator of St. Basil's Church, Brantford. During the years 1917-1919 he served in the Diocese of London at St. Columban's Church, thereby releasing a younger priest for chaplain duty during the War of 1914-1918. When he returned to the Congregation he was sent to St. Anne's Church, Detroit, as assistant. During the year 1929-1930 he was religious superior while Father John Ryan was pastor. His last appointment, to St. Michael's College, came in the summer of 1930.

The life of Father Burke at St. Michael's reflected the practice of an





earlier generation. At nine o'clock in the evening he politely got rid of anyone who was in his room that he might have a few minutes of recollection before retiring at 9:30. His rising hour was correspondingly early, the 5:00 a.m. he had known at Assumption College.

A daily walk was a ritual with Father Burke. He always carried a cane, of which he had several and each had a history which he loved to recall whenever he had an audience. His most treasured possession, however, was a violin which he claimed was an old master. Father Thomas Heydon also had a violin and when the two were living on the priests' flat at St. Michael's College, they would dispute as to who was the better player. Among the confreres there was no agreement as to who was the poorer player.

In Detroit Father Burke had been chaplain to the Good Shepherd Convent, then located across the street from St. Anne's rectory. In Toronto he continued to serve as chaplain to the Good Shepherd Sisters and to the Monastery of the Precious Blood until the weakness of old age forced him to give up this work.

Father Burke grew old gracefully. In his old age he feared idleness and did his best to do something that would be of service to his confreres. He died in St. Joseph's Hospital, Toronto, in the early afternoon of November 22, 1941.



Within the Congregation Father Burke was known for his little fund of jokes and stories with which he regaled his confreres. He did not smoke. He was a life-long abstainer from alcohol, a fact that caused a few to say that his initials, R.T., stood for Royal Temperance Burke, but he was not a fanatic on this point. He was above all a priest who knew his limitations. Although he had won his share of prizes as a student he realized that he did not have the talent to be a scholar and he never aspired to be one. He never sought authority and on the occasions when it was thrust upon him, he was glad to be rid of it. His aim in life seemed to be to do ordinary work to the best of his ability.

THOMAS VINCENT MOYLAN  
1879-1942

Father Thomas Vincent Moylan was thoroughly Basilian from the first moment of his life. He was born in St. Basil's Parish, Toronto, on October 27, 1879, and was baptized by Father Charles Vincent for whom he was given his middle name. In St. Basil's School he distinguished himself in conduct, regularity and application. He continued to win prizes as a student in St. Michael's College and a letter from his pastor,



Father Laurence Brennan, written from Ireland on July 6, 1894, congratulated him in these words:

"I have just received the College prize list and I am hurrying up as fast as I can to compliment yourself and all my little sanctuary boys on your success... You have done well and I am proud of you... But during the vacations do a little at your books so as to hold your place through your course. Tell this to all the boys. A half hour's study during the day will keep you from getting rusty. Especially try to review your grammars. I am sure that you keep your promises for the sanctuary work. Of course it is to the officers that I look for good example."

No all young "Tommy" Moylan's time was given to his books. He was an excellent athletic, outstanding in lacrosse which was then a very popular sport. At St. Michael's College he had a taste of apprenticeship teaching in 1900-1901 as professor of Elementary Latin. Then he entered the Toronto Novitiate where he was admitted to first vows on August 15, 1902. He made his theology course at Assumption College, Windsor, but came to his home parish for ordination on August 5, 1906.

After ordination Father Moylan was appointed to Assumption College where he was a pillar of strength both as a teacher and as an administrator. As an administrator he knew men and boys





and he correctly assessed their capabilities. The discharge of his duties was marked by an air of calm. He frequently admonished confreres, "Even if the place burns down, don't hurry." He dreaded appearing in public, but when he did his quiet and unassuming manner impressed all.

Father Moylan held the position of Master of Discipline at Assumption College for many years. He was always perfectly fair with the boys. He never laid a hand upon a student. Much of his success as a disciplinarian was due to his remarkable eyes that seemed to have the power of penetration. When he looked at a culprit, his keen eyes seemed to pierce right through him. For this reason disciplinary interviews with him were dreaded by the boys at Assumption. At the same time the boy who found it difficult to adjust to school routine received assistance from him in overcoming bad habits.

In the classroom he was a man of few words, holding that the best use of the tongue when teaching is to use it as little as possible. He was once heard to remark about a loquacious confrere: "Isn't he the old talking machine?" When he did speak, his words had a deep significance.

There was another side to Father Moylan's work that went beyond the imparting of academic information and securing obedience to school rules. He was once heard



to say that a Basilian's best work is done by a kind word spoken outside the classroom. He taught the timid boy to play his part with confidence. The good boy he prepared for future shocks. He was as careful in correcting little faults in them that could lead to graver failings later on as he was in watching over boys who were constantly in trouble.

Father Moylan possessed a refinement of manner and a poise that made him a perfect gentleman. Endowed with a good sense of humor, he thoroughly enjoyed the company of his confreres and for them he was a wonderful companion. He was a priest who had the gift of bringing visionaries back to earth.

In 1914 Father Moylan was sent to St. Basil's College, Waco, Texas, as Superior. This school was in difficulties, both educational and financial, and it was hoped that he might find a way of keeping it open. He did not succeed. When it was close in 1916 he returned to Assumption College as Vice-President and Prefect of Studies. While in Texas he had contracted what at first appeared to be a mild case of sleeping sickness. Unfortunately the disease became gradually more serious. On one occasion in 1920 it was so bad that he was reported dead and Mass cards began to arrive. He used to joke with confreres about being the only Basilian to read his Mass cards.





At the conclusion of the General Chapter of 1922 Father Moylan was named Master of Novices. In the following summer he was sent to Assumption College, as a sort of ambassador of good will, to explain the revised vow of poverty to the scholastics in residence there. Although several priests withdrew from the Congregation in 1923, only one scholastic left. Father Moylan was regarded by many as the influence that kept all but one in the Congregation.

When his term as Master of Novices expired in 1925 he returned to Assumption. Ever declining health now limited his activity largely to advising members of the staff. He was invaluable as a member of the Local Council. By 1930 he was partly an invalid and for this reason was transferred to St. Basil's Seminary, Toronto. During the dozen years of sickness that remained to him he looked forward to visits from old friends and in the measure that his health permitted returned them.

After a few years in retirement at the Seminary he lost control of his eyes and the priestly privileges of the Office and the Mass were taken away from him. For a time he was still able to go to the chapel to make a visit, to say the Stations of the Cross and to say his rosary. One day he fell while making the Stations and could not get up alone. Soon these spiritual consolations were gone and there was almost complete



separation from his accustomed spiritual exercises, save from the Presence of God. He died at St. Basil's Seminary on April 5, 1942.

JOHN BERCHMANS FLANAGAN  
1902-1942

John Berchmans Flanagan was born at Wallaceburg, Ontario, on February 24, 1902, the son of Edward Flanagan and Mary Ellen O'Neill. He attended Wallaceburg High School for three years, 1914-1917, before coming to Assumption College for the last year of his high school course. He continued on for three years in Arts and then in 1921 interrupted his university education to accept a teaching post at St. Thomas College, Chatham, New Brunswick. He returned to Assumption College the following year, 1922-1923, and completed the requirements for a B.A. degree from the University of Western Ontario.

After graduation he entered St. Basil's Novitiate, Toronto, and was professed on August 11, 1924. As a scholastic, Father Flanagan, always called by his initials, J.B., was outstanding for his cheerfulness and leadership. Members of the staff of the Ontario College of Education, Toronto, rated him as one of the most promising teachers in the class of 1925-1926. He was ordained in St. Basil's Church, Toronto, on June 30, 1928.



Father J.B. Flanagan taught at Aquinas Institute during the first Basilian stay there in the years 1928-29 and 1929-30. During these years the attacks of asthma that had begun during his theological studies increased but in spite of his sufferings he refused to give up his work. He was a gifted teacher of Latin and Greek, and insofar as his health permitted entered wholeheartedly into the athletic activities of the school.

Ill health cut short the promise of his young life in 1930 and for the next three years he sought medical help and changes of climate in various sanatoria. Sometimes he was able to give a few months service at either Assumption or St. Michael's College School. His last active appointment was to St. Michael's College. There in 1934 the wrecking cough and consequent loss of sleep that had harrassed him induced a nervous breakdown and he was appointed to sick leave. He died at St. Joseph's Retreat, Dearborn, Michigan, on May 3, 1942.

## WILLIAM HARVEST GUMMER

1879-1942

Father Gummer was a dentist of international renown who resigned as Dean





of the College of Dentistry at the University of Detroit to enter the Toronto Novitiate in 1933. He came as a late vocation, being then in his middle fifties, and as an example of humility.

William Ernest Cummer was born in Hamilton, Ontario, on December 4, 1879, the son of William Cummer and Charlotte Louise Lockman. His parents were Methodists and he received Baptism in that Faith. After his high school studies at the Hamilton Collegiate Institute he entered the Royal College of Dental Surgeons in Toronto in 1899. In 1902 he obtained the degree of Doctor of Dental Surgery from the University of Toronto and was licensed as a practicing dentist by the Royal College of Dental Surgeons.

Dr. Cummer began the practice of dentistry in Toronto. He continued his studies in summer courses at New York and Chicago. Soon he joined the staff of the Dental College where his work on partial dentures was to make him an international authority on Prosthetic Dentistry. In 1927 he was made a Fellow of the American College of Dentists. He was an honorary member of a number of dental societies. A prolific writer, the list of his contributions to scientific reviews runs to several pages. He was the co-author of a widely used textbook. In 1931 he resigned his post as professor in the School of Dentistry at the University of Toronto to become Founder and First Dean of the College of Dentistry at the University of Detroit.



Early in his dental career he married Gertrude Perry and she bore him a son and a daughter. His life was saddened by the early death of his son. During the War of 1914-1918 his attraction for church music led him to the Catholic Church. He received conditional baptism on February 28, 1917, at the Newman Club of the University of Toronto. He paid a heavy price for his conversion, estrangement from his wife who took with her their surviving child. About 1920 he began the practice of daily Communion. In 1921 he attended an ordination for the first time. During it he received an unexpected longing to become a priest. He approached the Archbishop of Toronto, then the Most Reverend Neil McNeil, for permission to study while his wife was still living. After her death in 1932 he renewed his request and was accepted as a candidate for the Archdiocese of Toronto, but with the clear understanding that if he wished to become a religious priest, he was free to transfer.

Dr. Cummer did not begin his priestly studies immediately after his wife's death because he felt bound to complete certain obligations, a textbook promised to a publisher, the need of staying a little longer with the newly established College of Dentistry at the University of Detroit, and the settling of financial arrangements in respect of his daughter, then 24 and an ardent Christian Scientist. Early in March of 1933 he made up his mind to be a religious and applied for admission to the Novitiate.





In the Novitiate Dr. Cummer jealously claimed the lowest place in a group of novices one third his age. He was professed on November 30, 1934. His previous studies, for the most part privately made, had included enough Latin and Philosophy to qualify him for admission to Theology. He was ordained priest in St. Michael's Cathedral on June 11, 1938. By this time there had been a reconciliation with his daughter and she painted for him the picture of St. Appollina, patron of dentists, that he used on his ordination cards. A heart ailment twice caused the postponement of his First Solemn Mass.

After his ordination Father Cummer was appointed to St. Michael's College where with characteristic thoroughness he sought and obtained permission to deepen his knowledge of Philosophy. His remaining ambition in life was to obtain a Ph.D. degree in Philosophy. He never ceased to be a student. In class he took notes carefully and later typed them up. His favorite remark after a lecture was to say: "By Jove, Father, that was interesting."

Among the confreres Father Cummer was known for his love of charts and diagrams. He had used them effectively, even to some extent had pioneered in their use, while teaching dentistry, and now he was constantly striving to make charts for Church History, for the Summa of St.



Thomas. One of his most remarkable charts represented the bark of Peter carrying the truths of the Faith by giving a summary of the Summa theologiae in the form of a diagram of the ship Queen Mary, wherein each part was assigned to a whole deck.

His interest in scholarship was not always appreciated. Knowing Father Cusmer's keen interest in church music, Father M.V. Kelly asked him to revise the old St. Basil's Hymn Book. Father Kelly had in mind changing a few hymns, dropping a few that had outlived their usefulness and adding some new ones. Father Cusmer's approach to the problem was that of a scholar. First he wanted to consult the literature and to that end ordered a large number of hymn books, from Catholic and non-Catholic publishers alike. When the bill for these came in, Father Kelly let the revision drop.

The apostolic work of Father Cusmer's few years in the priesthood was confined to seeing innumerable visitors who came to consult him and to writing letters. Occasionally he would give a special lecture. In May of 1942 he suffered a stroke and was taken to St. Michael's Hospital. He died there on May 14, 1942.

Many are the stories told about his humility. One day a newly ordained priest who had come to St. Michael's College for graduate studies in the Pontifical Institute of Medieval Studies



was looking around for a priest as his confessor during the year. He did not know that Father Cusmer had been ordained only a few months previously but he did recognize genuine humility and he asked Father Cusmer to hear his confession. Mindful of his inexperience Father Cusmer demurred in his kindly manner and asked the priest to go to another and older priest. The young priest wondered what kind of a Community the Basilian Fathers were when a sixty year old priest suggested going to an older one.





PRIESTS OF THE PROVINCE OF FRANCE

WHO DIED IN AMERICA, 1926--1942



GABRIEL FUMA  
1864--1932

Father Gabriel Fuma was a member of the French Province who came to America after the anticlerical laws of 1903 dispersed the Congregation in France, and who chose to remain in America after the separation of 1922 while continuing to be a member of the Basilian Fathers of the Diocese of Viviers.

Father Fuma was a little below the average in height, wiry and thin in build, jovial in manner. He was born at St. Pierreville, near Lyons, France, on September 29, 1864. On the completion of his classical studies in Lyons he entered the Maysin Novitiate and was admitted to final vows on September 17, 1886. He was ordained priest on September 21, 1889.

After ordination Father Fuma taught Latin, French and German at the College of Mary Immaculate, Bouconfield, England, for eight years. Recalled to France he taught German and English until 1903 when all Basilian Colleges were confiscated. He then spent a year in Rome working at the Vatican Library for the Pierpont Morgan Library of New York.

Father Fuma came to Canada in 1904 and taught at St. Michael's College until 1906. Late that year he spent some time at St. Mary's Church, Owen Sound. Then





he was appointed assistant at St. John the Baptist Church, Asherstburg, early in 1907. He remained there until 1915 when he went to St. Anne's Church, Detroit. This House was at that time also the Curial House and he went there so that he might not be under the jurisdiction of the Canadian Province.

When the separation of 1922 brought all Houses in America under the jurisdiction of Father Francis Forster, former Provincial in America and now Superior General, Father Fuma sought employment from the Bishop of Detroit and was appointed assistant at Holy Cross Church, Marine City, Michigan. There his faithful endeared him to all parishioners. He died unexpectedly of heart disease in the rectory at 8:15 a.m., Tuesday, March 29, 1932, and was buried in the parish cemetery.

ADOLPHE ARTHUR VASCHALDE  
1871—1942

Father Vaschalde was an Oriental scholar with an international reputation. He published in the Corpus Scriptorum Christianorum Orientalium several volumes of Coptic and Syriac patristic texts, providing for each a Latin translation. On the occasion of his death, Professor W.R. Taylor, Head of the Department of Oriental Languages in the University of Toronto, paid him this tribute:



"It is now forty years since as a young student I first met Father Vaschalde. During these years I have watched with keen interest the things that he has been accomplishing particularly in the C.S.C.O., with his distinctive qualities. Our paths seldom crossed, but each time I was privileged to meet him, I was impressed by the richness of his character. Though possessed of full and accurate knowledge in his field, he bore it all with rare humility and sweet charity. Owing to the increasing infirmities of age and of ill-health his work, we may recognize, was done, but we shall not cease to regret his passing from us, and we shall always hold his memory dear."

Industry was the key to Father Vaschalde's success as a scholar. When sickness would confine him to bed, he would have beside him a grammar for some little known oriental language and would master as much of it as the severity and duration of his illness permitted.

Adolphe Arthur Vaschalde was born at St. Pons, Ardèche, France, on March 10, 1871, the son of Blaise Godefroy Vaschalde and Monorine Mercoyrol. He made his classical studies at St. Barbe, Annonay, and then in 1886 entered the Novitiate at Beaconfield, England. Suffering with him were Fathers John B. Collins and Michael P. Christian. At this time the Novitiate lasted two years, one year spent in the Novitiate House and the second in a Basilian College so that he was not professed until 1888. He





continued his studies for the priesthood in America, at Assumption College, Windsor, 1888-1890; St. Michael's College, Toronto, 1890-1893; and the Catholic University of America, Washington, 1893-1895, where he obtained the S.T.B. and S.T.L. degrees. He was ordained in Assumption Church, Windsor, on July 14, 1895, by Bishop Denis O'Connor.

Father Vaschalde taught at Assumption College for four years after ordination and was Director of the Sodality in 1898-1899. He then returned to the Catholic University of America where he obtained a Ph.D. in 1901. A year of teaching at Assumption College followed and then he returned to Washington on a post-doctoral fellowship for the year 1902-1903.

In 1903 Father Vaschalde was appointed to St. Michael's College where he taught Philosophy and was Honorary President of the Dramatic Club. On the Philosophers' Flat he was an even-tempered, very friendly Prefect much loved by the students. During these years, and throughout his life, Father Vaschalde was a member of the French Province. The internal disputes within the Congregation that were then active were distasteful to him and he took no part in them.

The Provincial of France gave him permission in 1910 to accept a teaching post at the Catholic University of America. There Father Vaschalde had a





regular schedule. After Mass and breakfast he got in a short morning walk. Next he said Little Hours after which he put in four hours of study and teaching. Lunch was followed by Vespers, Compline and a siesta. He regularly anticipated Matins and Lauds and then went out for a longer walk which invariably was directed towards a second-hand bookstore. Browsing in search of a book bargain was his favorite recreation. On his return home he would pass an hour revising work done during the morning or in reading proofs for his publications. After supper he would spend the evening reading in some topic related to his field of scholarship. This life was not without human incidents. At the University he was as widely known among his colleagues for his love of the comics in the Sunday papers as for his scholarship.

As often as international conditions permitted, Father Vaschalde went to France each summer to spend some time with relatives, to visit with his confreres, to consult scholars in his field, to work in libraries and to browse in bookstores. His teacher at the University and later his colleague, Mgr. Henri Hyvernast, formed between them a common library of over 25,000 volumes in Oriental literature and related fields with the understanding that when they died it would form part of the departmental library in Oriental Languages at the University. During these years in Washington Father Vaschalde



spent Christmas vacations with his confreres in America, going in alternate years to Assumption College and to St. Michael's College. He remained in Washington until his retirement in 1939. On this occasion Pope Pius XII conferred on him the papal medal "Bene Merenti" in recognition of his work in Catholic education.

After his retirement Father Vaschalde lived at St. Michael's College where he was close to a life-long friend, Mgr. W.A. McCann, for many years the pastor of St. Francis Church. They had been ordained together and during his early years in Toronto Father Vaschalde had regularly helped him on Sunday. He went once a week to have dinner with him. Father Vaschalde died in St. Mary's Hospital, Toronto, on January 31, 1942. His old friend Mgr. McCann preached at his funeral. His Will provided that his estate, after a few specific bequests, would be divided equally between St. Michael's College and the Basilian Fathers in France.





FORMER BASILIANS WHO DIED IN  
AMERICA BETWEEN THE YEARS  
1926-1942



PAUL COSTELLO  
1888-1942

Paul Costello was born at Ennismore, Ontario, on July 4, 1888, the son of Paul Costello and Anne O'Reilly. He came to St. Michael's College, Toronto, as a high school student in September, 1904, and continued on through the old classical course of Belles Lettres, Rhetoric and Philosophy until he entered the Toronto Novitiate on September 15, 1911. He was ordained at the beginning of Fourth Year Theology on September 26, 1915. Immediately afterwards he was sent to the Catholic University of America to complete his course. There he also obtained an M.A. degree in 1916.

Father Costello was appointed to St. Thomas College, Chatham, New Brunswick, for the year 1916-1917. He volunteered to serve as an Army Chaplain and was taken off the College staff in October 1917. He reached England early in December and after a short stay at the First Canadian Command Depot was sent to the combat area in Belgium where he was posted to an advanced field hospital.

After his discharge from the Army in July of 1919, Father Paul Costello was appointed First Councillor at St. Thomas College, Houston, Texas. However, as an aftermath of his wartime experience he made application for three month's leave of absence with a view to seeking incardination into his native diocese



of Peterborough giving as his reason: "Since I went Overseas, I have lost every inclination for doing college work. I prefer to do parish work in the Diocese." The Holy See granted the necessary indult on May 28, 1920. At the time of Father Costello's withdrawal, Bishop O'Brien wrote to Father James Player, then Acting Superior General: "I am very much impressed with the manner in which you have dealt with Father Costello since he made known his desire to come into the Secular Clergy. On his part also he has nothing but words of kindness for your self and the Community."

In joining his native Diocese, Father Costello hoped for an appointment to a small country parish where he could let his nerves relax. Instead his ability was recognized and he was made Rector of St. Peter's Cathedral, Peterborough. After some years in this post he was named pastor of Our Lady of Mount Carmel Parish, Hastings, Ontario. He died there on January 8, 1942.

Father Costello always retained a warm spot in his heart for the Congregation and openly declared to the priests of Peterborough Diocese that he owed everything to the Basilians. He always insisted that he left solely for reasons of health and not from any internal difficulty and not because he was opposed to the revised Vow of Poverty. When his health began to fail a few years before his death he regularly obtained a priest from St. Michael's College to help him on Sundays.





Father Paul Costello was a cousin of Father Simon Perdue. He was six feet in height, well built and handsome in appearance. As a student he was a good football player at St. Michael's College. A typical Irish accent in his speech revealed his descent from the early Irish settlers of Annismore.

BEHOIT G RY  
1849-1935

Father Benoit J. G ry was born at Lalaine, France, on September 2, 1849. He made his final vows on September 19, 1873, and was ordained priest on September 18, 1875. When an anti-clerical law forced the closing of the French Novitiate in 1884, he went to the College of Mary Immaculate, Beaconsfield, England. Two years later he came to Assumption College. In England Father G ry had acquired a working knowledge of English, but unless he stopped and carefully phrased his sentences his speech was not easy to follow.

He spent the summer of 1890 at St. Mary's Church, Owen Sound, and after this introduction to parish life was sent to St. Charles Parish, Newport, Michigan, a French-speaking parish. When the Congregation gave up the care of this parish in 1892 he withdrew from the community and sought incardination in the Diocese of Detroit. In 1896 he was sent as pastor to St. Catherine's Parish, Algonac,



Michigan, with the Mission of St. Mark's on Harsen Island. There were many people of French descent in this parish and they welcomed Father G ry as one of their own. He died there on March 23, 1935.

Father G ry's life at Algonac was made the subject of a novel, Faith the Root, by Barbara Frances Fleury which was the June 1942 selection of the Catholic Book of the Month Club. The theme of this book centres on his last years at Algonac when he was debating whether to stay on in his parish or to retire to his native France.

"He knew that the time was close when he should no longer be able to go on. This longing that had been born within him gathered intensity with the passing of the days. As some men long for power, others for women, Father Germain longed for his native land. La Belle France, the land of his boyhood, of his early priesthood, assailed him with a hungry passion, which, as time went on, increased, until the consciousness of it filled a goodly share of his waking hours." p. 44

Father G ry was small of stature and rotund. In the novel, on her retirement the old housekeeper gives this advice to her successor:

"And I give him as nourishing food as I can -- you know, eggs, milk, meat.





He looks healthy enough, but I always say that little man ain't as strong as he looks. Esau, sometimes he seems downright frail." p. 65

In his American parish he retained the custom of his native France of wearing his cassock on the street.

"In the matter of dress Father Germain was a law unto himself. He wore his cassock everywhere. When he was seen in his black suit it was taken for granted that he was going away. Coat and trousers were travelling clothes for him." p. 83

His tastes were simple. His recreations were limited to fishing and an occasional game of cards with a few parishioners.

"The parish was poor, as a clerical living goes. There was not much cash for building or improvements, but Father Germain was not materially ambitious. He had a church, rectory and barn; what could he possibly want to build?" p.131

When he first went to Algonac, he batched it. "In the long years he had spent in America he had never really accustomed himself to a woman's voice in his house. His monastic life in France had lacked any feminine presence. It was better that way." p. 17



BENOIT GRANOTTIER  
1852-1930

Father Benoit Granottier was a younger brother of Father Francois Xavier Granottier, the pioneer Basilian at St. Mary's Church, Owen Sound. He was born at Val Fleury, Department of the Loire, France, on May 31, 1852. He followed in his older brother's footsteps and was admitted to final vows on September 22, 1877. He was ordained priest on September 18, 1880.

In the decade previous to his ordination the Congregation had been blessed with a number of excellent vocations in France and in view of the need for priests in America his brother suggested to him that he volunteer for work on the Missions of St. Mary's, Owen Sound. The Province of France could spare him and he was appointed an assistant at St. Mary's shortly after his ordination. He remained there until 1889 when he was transferred to Assumption Church, Windsor.

The settled conditions at Assumption did not satisfy his longing for missionary work such as he had experienced at Owen Sound. Unfortunately he could not be sent back there because the then Bishop of Hamilton had cautioned the Provincial against appointing too many priests of French birth to St. Mary's in view of their difficulty with the English language.



On April 8, 1895, Father Benoit Granottier left Assumption Parish to seek incardination in the Diocese of Ogdensburg where French-speaking priests were needed to care for the French Canadians who had settled within its boundaries. He was named pastor at Crown Point in 1896. Later he served for many years as parish priest of St. Augustine's, Peru, New York. He died there on December 31, 1930.

THOMAS JAMES HAYES  
1861—1928

Father Thomas Hayes was born at Egar, a hamlet not far from Barrie, Ontario, on January 15, 1861. At the age of twenty he left the farm to study at St. Michael's College, Toronto. Five years later he was received as a novice at the Beaconsfield Novitiate, England, on October 20, 1886. He pronounced his final vows on December 16, 1890, and was ordained priest on December 17, 1891.

After ordination Father Hayes taught at St. Michael's College until January, 1893, when he was sent to Assumption College to replace a sick confrere. The following year, 1893-1894, he was Assistant Master of Novices. In 1898 he was appointed assistant at St. Mary's Church, Owen Sound. One year later he was sent to Waco, Texas, to open St. Basil's College.





The invitation to Waco came from Father P.J. Clancy who had made his Theology at Assumption College while serving as a recreation master. Father Hayes turned out to be a good manager and very strong in public relations work. He secured enough support to transfer the College to a better site and erect a substantial brick building to replace the old frame structure. He was popular with the diocesan clergy and from their support came an invitation from the Bishop of Galveston to open St. Thomas High School in Houston. Father Nicholas Roche was named Superior there and Father Donnelly was transferred from Waco to this new school. All three were fine preachers and frequently combined to preach missions as one way of supplementing the revenues of their respective schools.

After five years in Texas, Father Hayes was brought to Assumption College as Treasurer. His predecessor there had been a good-natured priest who pleased everybody by spending freely. Father Hayes introduced needed economies and at the same time capitalized on the good will built by the previous treasurer with the result that he was able to build the present chapel wing in 1907. From Assumption College Father Hayes came to St. Michael's College to serve as Treasurer. In 1910-1911 he was also Acting Superior.

Father Hayes was appointed pastor of St. Basil's Church, Toronto, in 1914.



In 1919 he remodelled the interior, putting in the present plaster ceiling and covering the old open timber roof and the clerestory windows. He justified this change as being the only way of keeping the church warm without an enormous fuel bill. Some of his confreres disagreed with him, but the parishioners supported the building fund so generously that he had to announce from the pulpit its early closing.

Father Hayes was just under six feet tall, powerfully built and although he weighed over 200 pounds he was never considered stout. For years he had two nicknames, "Guv" and "Daddy". As a teacher he was one of the best. As a pastor he was zealous, a good preacher and a splendid administrator. As a priest he carried himself with dignity and always impressed people. He was very popular with members of the diocesan clergy.

After a highly successful pastorate at St. Basil's Church, Father Hayes was transferred to St. Mary's Parish, Owen Sound, as an assistant. In October, 1922, he asked for a change for reasons of health. He spent some time at the Mayo Clinic, Rochester, Minnesota. During this year of 1922-1923 priests had to make a decision about the revised Vow of Poverty. At first Father Hayes was in favor of it, but later being told that Father Robert McBrady for whom he had the greatest admiration was opposed





he decided against taking it and availed himself of the opportunity of withdrawing from the Congregation. It was a step that he later regretted, more so as Father McBrady did take the revised vow. He confided in a priest friend that if he had realized in 1923 what the Community really meant to him, he would never have left it. He was incardinated in the "diocese of Detroit on May 23, 1924, and was named assistant at St. Augustine's Church, Kalamazoo, Michigan. He died there on May 12, 1928.

JOHN ERNEST PAGEAU  
1874--1941

Father John Ernest Pageau was born in Assumption Parish, Windsor, on February 3, 1874, the son of Jean Pageau and Marie Ann Gignac. On the advice of his uncle, Father Thomas Gignac, he was sent out of Windsor for his high school course and so came to St. Michael's College, Toronto. Five years later he entered the Toronto Novitiate on September 9, 1895. Among his companions in the Novitiate were Fathers Neil McNulty, Thomas Bouch and Father Albert Hurley. He made his final vows on August 8, 1899, and was ordained priest on July 25, 1901.

After ordination Father Pageau taught at St. Michael's College and at Assump-



tion College. When an American Vice-Province was formed in 1910 he was sent to St. Thomas College, Houston, as Superior. He remained there until 1914. In 1914 he was moved from St. Michael's College to St. Thomas College, Chatham, New Brunswick, to fill the vacancy on the staff caused by the enlistment of Father Paul Costello in the Chaplain Service of the Canadian Army. When the frame building caught fire on the night of March 13, 1919, Father Pageau was sleeping directly over where the fire broke out. He jumped from a second floor window, breaking his hip. Permanent lameness followed and he had to use a cane for the rest of his life.

On his recovery Father Pageau returned to St. Michael's College and taught French and English there until 1923 when he withdrew from the Congregation and was incardinated into the Diocese of London. He was placed in charge of a Mission that has since grown into the parish of Christ the King, Windsor. Later he was named pastor of Annunciation Parish, Soney Point. In this charge he suffered a nervous breakdown as the result of financial problems arising from the depression. He required hospitalization and died in Montreal on September 4, 1941.

Father Pageau was a fine singer with a powerful voice. For many years he was choirmaster in whatever House he was stationed. In the classroom he was a good teacher and a strong disciplinarian. As a young priest he was a meticulous



dresser, a dapper, neat, little man. He was a jovial priest who remained faithful to the Congregation after his withdrawal, obtaining the help of his former confreres when he needed assistance and rejoicing when they invited him to participate in any function, especially within his native Assumption Church.

JOHN CLIFTON PLOMER  
1875-1925

John Clifton Plomer was a brilliant student who today would be instantly marked out as of Ph.D. calibre. His talents were many. His personal preference was for English but at St. Thomas College, Houston and at Assumption College, Windsor, he taught history. His abilities were more than intellectual. When he was Superior in Houston he thought that there should be more equipment for the science classes. The school could not afford to buy it, so he set up a small workshop. Father Emil Plourde was a skilled carpenter and he built whatever could be made in wood. Father Plomer made whatever was required in iron and glass.

Father Plomer was a vocation from the College of Mary Immaculate, Beaconfield, England. He was born at nearby Falmouth, on February 8, 1875, the son of John G. Plomer and Elizabeth Pearce. He came





to Canada with Father James Player to enter the newly opened Toronto Novitiate on August 23, 1892, and remained for his philosophical and theological studies. He was ordained on September 23, 1899.

After ordination he taught for one year at St. Michael's College and then was appointed to Assumption College where he also served as organist. He returned to St. Michael's College in 1902 and spent the next five years there. In 1907 he was moved back to Assumption College where he remained until 1923 save for eight years at St. Thomas College. He was Superior at St. Thomas, 1915-1918. After the General Chapter of 1922 he decided against accepting the revised Vow of Poverty and was incardinated into the Diocese of Detroit on February 26, 1923. Assigned to the staff of Sacred Heart Seminary he was stricken with appendicitis in the summer of 1926 and died on July 16th. Two of his former confreres, Fathers Daniel Dillon and Charles Dillon were with him when he died.

A football coach would have liked Father Plover. He was slight over six feet in height and a solidly built 200 pounds in weight. He was as strong as he looked. In the Novitiate he was considered a venturesome and even reckless novice. Later he settled down as a neat and dignified English gentleman.

At St. Michael's College Father Plover



was famous for having the best of everything. He had a new hardwood floor laid in his room. He bought one of the early gramophones and for it he bought a good collection of classical music. He had a fine private library of the best English writers. For many years he led the sanctuary choir in St. Basil's Church. In the classroom he was clearly in control of the class but he rarely bothered to enforce a constant classroom discipline. When he wanted silence, the students gave it to him promptly and absolutely.

The history of the Basilian Fathers was a personal hobby with Father Flower. He wrote the article on the Congregation in the first edition of the Catholic Encyclopedia. Previously he had translated Father Adrien Chomel's History of the College of Annemay, 1800-1880. The book runs to 550 pages but it only took Father Flower two months to make his polished translation. He simply placed a copy of the book alongside his typewriter, he had a good model of the early machines, then typed away with few corrections and erasures. When it was finished he furnished it with a few instructions on how to use the manuscript, marked it as his private property and then put it at the disposal of his confreres in the community room at St. Michael's College. Later he translated Father Chomel's unpublished life of Father Julien Tracol, one of the Founders of the Congregation.





PATRICK SHAUGHNESSY  
1861-1935

Father Shaughnessy was a striking man, tall and handsome in appearance. When he walked by the attention of passersby was instinctively drawn to him and he was very sensitive about people staring at him.

He was a fiery Irishman. Once when he had three times appealed to a well-to-do farmer for a contribution to a church building fund, to which the rest of the parishioners had contributed generously, after the third refusal he is said to have put an Irish curse on this man's land and from that moment his farm ceased to prosper.

Patrick Shaughnessy was born in Oakville, Ontario, on March 21, 1861. He came to St. Michael's College, Toronto, in 1881 and remained there until 1887 when he went to England to enter the Beaconsfield Novitiate on August 9th. On his return to Canada he made his theological course at Assumption College. Admitted to final vows on January 9, 1891, he was ordained priest in Assumption Chapel on December 19, 1891.

After ordination he taught at St. Michael's College for a couple of years. In 1894 he was appointed assistant at St. Mary's Church, Owen Sound. There



he was an early advocate of using Extreme Unction as the sacrament of the sick. Whenever he saw an ailing parishioner in town from one of the Missions, he would urge him to come to the rectory where he would anoint him lest should the anointing be put off, the priest might arrive too late with the transportation then available.

After four years in Owen Sound, Father Shaughnessy was transferred to Assumption College where he remained until 1904 when he came back to parish work at Owen Sound. He was at St. John the Baptist Church, Amherstburg, 1915-1916, and at St. Anne's Church, Detroit, 1916-1923.

When the revised Vow of Poverty was proposed in 1922, Father Shaughnessy thought of remaining with the Congregation under the old vow, but later decided to seek a Bishop. He was incardinated into the Diocese of Detroit on June 30, 1924, under the title of patronage. A few years later he retired to Oakville where he lived with his sister until his death on November 22, 1935.



S U P P L E M E N T





MICHAEL JOSEPH REDDEN  
1864-1897

Michael Joseph Redden was born in Pickering, Ontario, on July 16, 1864. He made his classical course at St. Michael's College and later took a course in higher mathematics at the University of Toronto. He was received as a novice at the Beaconfield Novitiate on October 20, 1886. During his theological studies he withdrew from the Congregation and completed his course at the Grand Seminary, Montreal.

Father Redden was ordained with Father M.V. Kelly in St. Basil's Church, Toronto, on September 21, 1891. His first appointment as curate was to St. Paul's Church, Toronto. In 1897 he was given charge of the Mission of the Gore of Toronto, now St. Patrick's Parish, Wildfield. He died on November 27, 1897, and was buried in the cemetery of St. Francis de Sales, Pickering.

Of Father Redden, Father M.V. Kelly wrote in Remarks in Passing:

"Again, another young man, of the very highest promise in ability, in character and in religious spirit, had made his novitiate in Beaconfield, and for a couple of years did admirable service on a college staff. Unfortunately, within one year of his ordination he was



prevailed upon to consider his mother's circumstances, then a widow and advanced in years. Immediately after his ordination his appointment placed him where his duties were most trying and remuneration meagre. Later, tuberculosis set in, death came after six years in the priesthood, and instead of being able to accumulate some savings for his mother's benefit, he left an accumulation of debts which the pastors of the diocese were called upon to pay." p.74

JEAN MARIE ANTOINE BRET  
1872-1908

Father Jean Marie Bret was born in the hamlet of Care (Ardèche), France, on September 8, 1872. Two days later his parents, Jean Bret and Marie Marguerite Perdrigole, had him baptized in the parish church at Préalès.

The lively faith that was characteristic of his brief life took deep root within him during his childhood years in a truly Christian family. There, too, the first stirrings of his priestly vocation were gently encouraged. He began the study of Latin with M. le Curé de Monestier and then entered the College of Annonay. From the College he went to the Séminaire de Viviers, withdrawing after a few months to enter the Novitiate at Feysin. He was ordained in 1902.





Part of his priestly studies were made at the College of Blidah in Algeria where he was stationed for nine years.

When the anticlerical laws of 1903 dispersed the Congregation in France he sought refuge with his brother and sister at the family home in Gare. Later he was incorporated into the Diocese so that he might teach in Colleges at Avignon and Marseilles. His last appointment was as an assistant in the parish at Sanilhac. There he was stricken with consumption and once again he returned to his family. He died at Gare on March 5, 1908, and was buried in the parish cemetery at Preaux.

JEAN CLAUDE SAVOYE  
1848—1929

Father Savoye was a priest who placed a high value on plain common sense. It was his aim in life to convey to others an appreciation of its importance in daily life. A fine balance of natural and acquired qualities in his own life made him outstanding in the use of common sense.

Jean Claude Savoye was born at Davézioux, France, on August 3, 1848. His family encouraged him in his desire for the priesthood and their moderate wealth assisted him in getting the necessary



education. Upon the completion of his classical studies at Saint Barbe, Annonay, in 1865 he entered the Basilian Novitiate at Feysin.

After first profession he was sent to Aubenas where he taught junior classes and continued his own studies. In the following year he was brought to Annonay where he proved himself to be an exceptionally good Latin student. Another outstanding classical scholar was in France as a young Basilian at this time, Father Robert McBrady.

In 1880 Father Savoye replaced Father Joseph Malbos, who had been first treasurer at St. Michael's College, Toronto, and pioneer Basilian at Assumption College, Windsor, as Superior of the Little Seminary at Vernoux. His youth, just turned 32 when appointed, in nowise interfered with his exercise of authority. Some of his confreres debated whether it was fear or love that made those under him accede to his wishes, but whatever the cause he obtained full obedience from the very beginning. In 1885 he was named an honorary Canon of the Diocese of Viviers.

At Vernoux he strengthened the teaching of science, provided slide lectures on the fundamentals of Christian archaeology and religious art and generally raised the standard of education. Father Savoye was a model in giving individual attention to students who needed it. Because



the College at Vernoux was also a Little Seminary he devoted much care to the teaching of religion, an occupation that was a life long interest of his. He was a skilful and zealous catechist.

When the superiorship of the College at Annonay became vacant in 1895, his success at Vernoux made Father Savoye the logical choice for head of this institution. Unfortunately his work there was greatly hampered by a disease of the eyes that impaired his vision. By the time of the dispersal of the Congregation in 1903 he was half blind. Nevertheless he retained his interest in education and tutored pupils who needed special help. In this second half of his life he lived at St. Charles, a Minor Seminary for the Diocese of Viviers in the city of Annonay, where he was Spiritual Director and special instructor in Latin for late vocations.

During the the years of retirement due to old age Father Savoye was almost totally blind and had to be guided around the House. In his last years the rosary was almost constantly in his fingers and he spent many hours in visits to the Blessed Sacrament. He died in the hospital at Annonay on January 17, 1929. His last words reveal his preoccupation with duty. He heard a bell ring and not realizing where he was, he was heard to say, "Study has finished, I must get up and go to teach my class."





GERMAIN DEGLESNE  
1798—1856

The second Master of Novices in the Congregation was Father Germain Deglesne. At the time of his appointment he was an ideal choice for the position, but this was not always so. His temper was naturally quick and the sight of something wrong instantly made him angry; but he fought this tendency all his life and succeeded in controlling himself so that his voice was always soft and even, his manner calm and amiable. A contemporary has given this picture of him:

"His face was thin, pale and rather dark, his brow lofty, his head rather bald, his eyes full of life and fire, his voice a mixture of warmth, delicacy and energy, while his bearing was full of authority."

Germain Deglesne was born at Annonay in 1798. His parents were well-to-do and sent him to a private school conducted by Father Charvet, O.F.M., who before the French Revolution had been a member of the Franciscan Monastery at Annonay. Another future Basilian joined Father Deglesne, Julien Tracol, and the two became life long friends. After his early education at Father Charvet's school, young Deglesne entered the College of Annonay where he made a brilliant course, distinguishing himself in mathematics. This flair for figures delighted his father who was a successful business man. In 1814 he terminated his



son's general education and started him working in his own business. After a few months he sent him to Rouen for a two year apprenticeship, after which he set Germain up in business at Annonay.

During his teens, Germain Deglesne had not fixed purpose in life and he went along with his father's plans, though at no time was he enthused about a business career. When he reached manhood the possibility of a priestly vocation began to fill his mind and he made a trial of an apostolic life by teaching catechism to the children in the neighborhood of his place of business. At the age of twenty-three he obtained the consent of his father and in 1821 he re-entered the College of Annonay.

His studies for the priesthood were made there and at Grenoble. During these years he some teaching as was then the custom for ecclesiastical students. Eight years elapsed before his ordination in 1829 at the age of thirty-one. His delay was not caused by any academic deficiency, but by a profound humility that made him shrink from accepting Sacred Orders.

After ordination the Superior of the College at Annonay sought to utilize Father Deglesne's business experience by giving him the commercial class to teach. Although his full-time teaching career lasted only ten years, Father Deglesne taught a daily class in book-keeping until very near the end of his





life. In 1850 he published a textbook which sold enough copies to require a second edition. Father Deglesne was also named an assistant to the Treasurer. In 1830 he was appointed to Sunday work at the suburban factories of Vidalon-les-Innohay where he said two Masses and preached every Sunday until 1854.

Once he was ordained Father Deglesne felt that God was calling him to the work of spiritual direction. Therefore, he strove to acquire a deeper knowledge of Theology, of the Spiritual Life, and above all of Sacred Scripture. He read the writings of St. Alphonsus Liguori, of St. Teresa of Avila, of St. Charles Borromeo, and of other masters of the ascetical and mystical life. He did not neglect contemporary writers and carefully read the best current spiritual books.

Father Deglesne was remarkably gifted in the direction of souls. Penitents found that his words comforted troubled consciences and that his clear decisions banished doubts and scruples. Shortly after his ordination he became spiritual director for the students at St. Barbe. Saturday was his day for Confessions there and many a time he dragged himself to this nearby residence with difficulty rather than put off his penitents to another day.

It was not long before he became confessor and spiritual director for the stu-



dents at the College of Annonay and for most of the young Basilians. To their number were gradually added many of the priests in and around Annonay and business men who came to him in large numbers on the eve of great feasts. The Bishop of Viviers appointed him extraordinary confessor for many of the convents in the district. In the direction of souls Father Deglesne's zeal knew no bounds, save those dictated by prudence. He did not always wait for the penitent to make the first move, on occasions he took the initiative. Peace of mind was the principal fruit of his enlightened direction.

Among Father Deglesne's gifts one was genuine ability as a preacher. He was forceful enough to command attention. Educated in the school of beautiful language he could paint a vivid word picture of familiar scenes. His strongest point as a preacher was his power of penetration. His meditative reading of Sacred Scripture enabled him to go beyond the literal meaning to uncover hidden aspects of spiritual significance. He excelled in presenting the great truths of the Bible. When preaching to the students of the College his favorite subjects were Faith, Prayer, Humility, and Obedience. This last was his favorite. He wanted to bring about a revival of respect for authority and an obedience modelled on the obedience of Christ.



Devotion to everyday duty at the College and ill health combined to keep Father Deglesne from accepting many outside preaching engagements even in summer time. He did preach a number of retreats in various schools of the Diocese of Viviers and even a few parish missions.

His humility was a sermon in itself. He was humble before his superiors, humble in the midst of his confreres, and humble with even the smallest of his pupils. In fact he was humble at all times. His lofty virtue and sound judgment caused his superiors to appoint him Master of Novices in 1834. His friend Father Julien Tracol wrote this account of the appointment in his diary:

"November 21, 1834. This day is a great feast for us, a day of gratitude; for it is the anniversary of the organization of our little community and the election of our venerable superior (Father Joseph Lapiere). It has brought with it a new favor, one which we have looked for so long. In conformity with what was arranged by the Chapter which met at our last retreat, with regard to the foundation of a Novitiate, Providence has permitted that it should be under the protection of Mary; that the four young men who were selected to make their novitiate in the regular manner should be confided to our dear confrere Father Deglesne this evening. They will follow the temporary rule for novices under his direction. Their admission will take





place on the First Sunday of Advent with the usual prayers which have not been made use of for so long."

Prior to this date candidates for the Congregation had spent two to six or more years in a period of probation under Father Augustin Payan, one of the Founders who had the title of Master of Novices. At this time no distinction was made between novices and scholastics because Basilians did not take religious vows until 1852. The Master of Novices was in charge of all unordained members whose definitive step in their vocation was the reception of Sacred Orders and whose commitment to the Congregation took the form of a solemn promise to dedicate their lives to teaching.

Father Deglesne was Master of Novices for twenty-two years. They were in one way years of frustration, years saddened by the withdrawal of novices whose vocation he felt could have been saved under different conditions. The scarcity of staff obliged Father Pierre Tourville to employ some of the novices in teaching before their novitiate was completed. Unformed as yet in the high obedience required of them, some left after a quick or preptory command on the part of some priest on the College staff. At times their duties in the College occupied so much of their time that the only time Father Deglesne could get them together for conferences was during recreation periods and on walk days. He begged for permission to es-



establish a Novitiate where the novices would be entirely separated from the college staff. The justice of his request was recognized but many years intervened before it could be granted. Father Tracol gives this account of the opening of a separate Novitiate in his diary:

"April 14, 1856. Father Deglesne has been living at St. Barbe since the tenth of this month with the three postulants who are the first to make their novitiate in a separate house. They have been given a part of St. Barbe all to themselves. The absence of Father Deglesne has left a void in our midst, although we shall see him often, but these visits will be very short."

As so often happens when a religious obtains something he has long desired, Father Deglesne's enjoyment of it was short. He died two months later, on June 19, 1856. This is Father Tracol's account of his death:

"June 19, 1856. The separation from my beloved confrere, Father Deglesne, ought to have prepared me in the designs of God for a loss which has plunged us into the deepest grief and mourning. This accomplished model of Christian and religious perfection has left us after long and cruel suffering, and passed into a better life. His patience never gave, though put to the severest trials. His resignation was admirable.





When he saw that the end was approaching he recommended himself to all and asked Our Redeemer for nothing but patience and the forgiveness of his sins."

MICHEL MARIE AUGUSTE DE MONTGOLFIER  
1800-1859

Father Auguste de Montgolfier was a close friend of Father Patrick Moloney, the first Basilian to come to America. When Father Moloney landed at New York City on September 4, 1850, one of the first letters that he sent back to France was addressed to Father de Montgolfier.

Michel Marie Auguste de Montgolfier was born in the suburbs of Annonay at Vidalon-les-Annonay, on January 19, 1800, the son of Jean Baptiste and Marianne de Montgolfier, the one a nephew and the other a niece of the inventor of the balloon. He made a good course at the College of Annonay, showing special aptitude for the sciences. In 1817 he went to work in the family paper mills at nearby St. Marcel.

His father believed in starting his nine sons at the bottom and having them work their way up. For six years Auguste worked at the paper business by day and then studied it by night. His progress encouraged his father to send him in



1823 to England and Germany for a year that he might enlarge his knowledge of science and commerce. When he returned to St. Marcel it was noticed that this wider experience of the world of business had brought him to an uncommon maturity of mind and judgment. Shortly after his return he was promoted to the post of manager at a new paper mill on the outskirts of Paris at St. Maur. He quickly put this new factory on a profitable basis.

During these first years in business young Auguste had several opportunities for favorable marriage, but he turned them down. His steady rise in the business world was paralleled by a life of indecision. It was natural for him to gravitate to the paper business but success had not brought him contentment. After five years as manager at St. Maur, at the age of 29, he came to a turning point in his life; he would consecrate himself entirely to God and to the salvation of souls. His family had been expecting something like this and on November 30, 1829, his mother conveyed their consent in a short letter:

"Our great sacrifice is made and I have tried to be resigned and to place all in the hands of God, who thus disposes of you. But do not forget your family."

This last request was necessary. In turning his back on the world Auguste sought a dedication to God without the least reservations. He cut himself off





so completely from the world that his spiritual director, Father Germain Deglesne, had to moderate his zeal by this letter:

"Your mother is very restless about you and I am writing to her to set her mind at ease. You will excuse me for disturbing your retirement to ask you to send her a few words to inform her of your whereabouts and how you are getting on. Pray for me."

His first step in putting into effect his resolution of giving himself totally to God was to spend some time at the College of Annonay in retirement and study. During these weeks Father Deglesne encouraged him in his tentative desire to devote his life to the work of fostering and developing priestly vocations. After a few months at the College Father de Montgolfier moved to St. Barbe where he made his philosophical and theological studies. Once again his spiritual director had to counsel moderation to overcome his humility and to get him to accept the priestly office in December of 1836. Father Auguste de Montgolfier said and believed that he was useless, good for nothing, and without virtue or merit.

Under the schooling of Father Vincent Duret, the founder of St. Barbe, Father de Montgolfier acquired that calm and prudence, that discernment of minds and characters which are so necessary to those charged with the work of formation.





Before ordination he had been named Treasurer at St. Barbe in 1835 which was a remarkable tribute to his ability since Father Duret was an administrator and financial man rather than a teacher. After his death Father de Montgolfier succeeded him as head of St. Barbe.

In his Little Seminary work Father de Montgolfier found that his family name and the responsible positions he had held so successfully in the world gave him a special influence over the older students. He was indefatigable in forming them in virtue and in training them in habits of industry. He could not stand idleness. Those that did not respond to the grace of their vocation he sent away after giving them a fair opportunity for improvement.

The work that Father Auguste de Montgolfier liked best was teaching future priests to meditate. Often he did this by making his own meditation aloud. He was not an eloquent preacher but his simple, familiar remarks imparted sound and even detailed advice with so much affection that he was able to stir the hearts of those who heard him. His posture at prayer and his manner of celebrating Holy Mass were each a sermon.

His apostolic zeal and his desire for a life of mortification put a constant strain on his health so that his superiors were often obliged to order him to take greater care of it. Father



Vincent Duret wrote to him in 1837:  
"Not only do I permit, but I order you  
to satisfy the desire of your mother,  
and I expressly recommend you to do  
whatever she considers necessary ...  
It is rest you need more than anything."

Father Auguste de Montgolfier was engaged in formation work for twenty-three years at St. Barbe, at Vernoux and at Bourg-St-Andeol. When Father Germain Deglesne died in 1855 he was made Master of Novices. The Novitiate was transferred to Privas in the following year and there he had the happiness of having for his assistant Father Patrick Moloney who had recently returned from Toronto. He sang the Community Mass for the novices on Sunday and four days later he died on October 27, 1859.

ADRIEN CHOMEL  
1848-

Father Adrien Chomel was the historian of the early years of the Congregation. In 1893 he succeeded Father Firmin Hilaire as Secretary General and from his work with the archives came, Le Collège d'Annonay, 1800-1860, Mémoires & Souvenirs recueillis par l'Abbé A. Chomel. This was printed at Annonay in 1902 and forms a book of 544 pages with a number of illustrations not counted in the paging. Father J.C. Plomer made an English translation of this book in





1904. The translation was never printed and only one typewritten copy is known.

In writing his history of the first eighty years of the College at Annonay, Father Chemel drew heavily on the diary kept for many years by Father Julien Tracol. He was so edified by the pious reflections included in this diary that he a, Life of Father Julien Tracol, Priest of the Congregation of St. Basil. This book was never printed. Two manuscript copies are known to exist at Annonay. In 1904 Father Plomer made a translation of this work which runs to 335 typed pages.

Father Chemel gave as his reason for undertaking these historical works: "Fruitful and powerful is the influence exercised over us by the example of our brethren in religion. We shall find no excuse if we fail to profit by it, for they followed the same rule, observed the same customs, performed the same work, and, in a word, lived the same life. We are naturally led to say to ourselves: 'What they could do, why not I?' Thus we are gradually led to put into practice the lessons they have given us, because they are perfectly in harmony with our work and correspond exactly to our needs."

Father Chemel was a native of Annonay, born on April 27, 1848. After studies at the College of Annonay he entered the Novitiate at Feysin. He pronounced his final vows on June 4, 1873, and was ordained priest on September 19, 1874.



MICHAEL J. PERRY  
d. 1909

The first burial in the Basilian Plot at Mount Hope Cemetery, Toronto, was that of Mr. Michael J. Perry. He was a life long friend of Archbishop Denis O'Connor who both asked that Mr. Perry be laid to rest in the Basilian Plot and that the grave next to his be reserved for himself.

Michael J. Perry was an Irishman who came to St. Michael's College in 1872. He wanted to be a priest but it is said that he could not meet the minimum academic requirements. Nevertheless he was of such a winning disposition and his attraction for serving at the altar was so manifest that the staff did not have the heart to send him away and he remained at St. Michael's as sacristan for St. Basil's Church. Though a layman, he wore a soutane, lived as one of the community and observed the Rule insofar as it applied to him. He was given a room on the priests' flat, on the south side directly above what is now the first prior.

Mr. Perry was a saintly man who showed his love for God in his care of the sacred vessels, the altars, the vestments and of all that pertained to the worship of God. He was happiest when decorating for a major feast. The preparation of the Christmas Crib, of the



Repository for Holy Thursday, of the Corpus Christi Procession were busy and joyful days for him.

For thirty-five years "Mickey" Perry, as he came to be called, was a familiar sight about the sanctuary of St. Basil's Church, then he bowed to the weakness of old age and handed over his sacristy keys to another. He lived for two years in retirement, consulted on special occasions and lending a helping hand when he was able. During his years as sacristan he kept up a correspondence with former students who had helped him in his sacristy work and with Basilians who had been stationed at St. Michael's. When his end was near he ordered that his letters be burnt and from his bed watched their destruction in the fireplace of his room. He died at 3:00 a.m. on March 14, 1909.



























